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JEWISH NEWS

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Sukkarnival Celebration at the JCC

Halye Aisner, special to the WJN

The Jewish Community Center of Greater Ann Arbor will host a Sukkarnival celebration on Sunday, September 30, from noon-3 p.m. at the JCC. Sukkarnival will continue many of the JCC's classic Apples and Honey program traditions. Festivities for Sukkarnival will include a celebration of Sukkot, carnival–themed games, face painting and bouncers. A special welcome to Ann Arbor newcomers, Jewish organization displays, vendor displays and a Camp Raanana reunion will all be part of the fun. Israeli food, kosher baked goods and lunch will be available for purchase along with gifts and Judaica items. The JCC's Early Childhood Center will also hold a holiday bake sale at the event.

New this year will be a Tour of Sukkahs, from the Jewish Federation of Greater Ann Arbor's Sukkah Arbor competition.

Sukkarnival will bring together many local Jewish organizations to provide information about their purpose and to educate participants about their programs.

Admission is $5 per person or $10 per household for JCC members. Non-members cost is $10 per person or $20 per household. Individual entrance fee includes two food/game tickets. Household entrance fee includes six food/game tickets. Additional tickets will be available for purchase for food and games.

***Sukkah Shift* designed with cardboard tubes by Virginia Melnyk, Brooklyn, NY**

Advance registration and payment are requested. For more information, contact the JCC at 971-0990. ■

Songs of Perkei Avot with San Slomovits and Rabbi Dobrusin

Elliot Sorkin, special to the WJN

On Saturday evening, September 8, at 9 p.m., Beth Israel Congregation will present "Songs of the Pirkei Avot," a unique collaboration between Rabbi Robert Dobrusin and musician Sandor Slomovits. The evening will feature Slomovits' musical settings of passages from *Pirkei Avot*, and Rabbi Dobrusin's commentary on those passages. Rabbi Kim Blumenthal will introduce the program with thoughts concerning *Pirkei Avot*.

Pike Avot is an ancient Jewish text composed of favorite sayings attributed to the earliest teachers of the Rabbinic period. It is a beloved text in Jewish tradition and provides moral and spiritual guidance for all and is particularly appropriate for the night of Selichot.

Also included in the program will be an opportunity for members of the audience to discuss and ask questions about *Pirkei Avot*. The program will take place prior to the Selichot service, the annual late night service of repentance which precedes Rosh Hashanah. Joining Slomovits to present the musical settings will be his brother, Laszlo.

San Slomovits

The program will be followed by refreshments at 10.15 p.m. The Selichot service, which consists of prayers and introspective readings concerning repentance, will follow at 10:45 p.m. The Selichot service will be conducted by Rabbi Blumenthal and Rabbi Dobrusin, and will conclude with a ceremony to dedicate the memorial plaques that have been placed over the past year.

Sandor Slomovits began creating settings of passages from the *Pirkei Avot* a number of years ago when he taught music at Ann Arbor's Hebrew Day School and wanted to write some new, meaningful songs for his students to sing. He turned to Rabbi Dobrusin for help in understanding the texts. Their discussions eventually resulted in over

Continued on page 38

Laurie Barnett installed as Federation president

David Shtulman, special to the WJN

More than 100 people were present as Laurie Barnett was installed as the 14th Jewish Federation of Greater Ann Arbor president on May 30, succeeding Ed Goldman. Barnett said that every president has a word that symbolizes his or her term as president. Her word will be "welcome," representing her desire for Federation to be the most open and inclusive organization possible.

Laurie Barnett

Barnett's association with the Federation began as an event planner and campaign staffer in 2006 and 2007 before leaving the staff and joining the board. Her many leadership positions at Federation have included allocations chair, inaugural chair of the Jewish Community Impact Fund and as a member of the Federation executive committee.

Barnett has also been deeply involved in other areas of the Ann Arbor Jewish community. She has served on the board of Temple Beth Emeth and been a marketing consultant for Jewish Family Services.

Barnett also brings many vital professional skills to her volunteer leadership position. She has been an independent business owner of both a bookstore and a marketing and communications strategy consulting company. She also has been a freelance writer and event planner. Early in her professional career she was a news and feature writer for the *Flint Journal*.

"Laurie is the complete package for Federation" says outgoing president Ed Goldman, who will remain on the Federation board for one more year.

Barnett's other passion is public education. She has held several volunteer positions in support of the Ann Arbor public schools, including as a board member of the Ann Arbor Public Schools Educational Foundation and steering committee member of the Ann Arbor Citizens Millage Committee.

Barnett and her husband, Jeff, have four children—Jacob, Nick, Rebecca and Julie. ■

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High Holidays

Rosh Hashanah and Yom Kippur Services

ROSH HASHANAH	9/16	9/17	Tashlich	9/18
Beth Israel Congregation		8 a.m.	5:35 p.m.	8 a.m.
Family Celebration	4 p.m.			
Children's Programs		10:30 a.m.		10:30 a.m.
Mincha		5:35 p.m.		7:15 p.m.
Ma'ariv	8 p.m.	7:45 p.m.		7:15 p.m.
Chabad House	7:20 p.m	9:45 a.m.	4 p.m.	7:30 a.m.
Sounding of the shofar, festive meal	11:30 a.m.			
Ma'ariv		7:30 p.m.		
Hillel			4:30 p.m.	
Conservative	7 p.m.	9:30 a.m./7p.m.		9:30 a.m
Orthodox (AAOM)	7:20 p.m.	9 a.m/7:25p.m.	.	9 a.m.
Reform	7 p.m.	10 a.m.		
Rosh Hashanah Yoga		3 p.m.		
Jewish Cultural Society	7 p.m.		noon	
Pardes Hannah	8:30p.m.	9:30 p.m.	1p.m.	9:30 a.m.
Reconstructionist Havurah	7:30 p.m.	9 a.m.		
Apples & Honey Oneg		1 p.m.		
Temple Beth Emeth	8 p.m.		1:30 p.m.	
Family serwith Kol Halev		11 a.m.		
Birthday of the World		430 p.m.		

YOM KIPPUR	9/25	9/26	BREAK-THE-FAST
Beth Israel Congregation	7:00 p.m.	8 a.m.	8:10 p.m.
Youth (6th–8th)	7:00 p.m.		
Children's Programs K-5/6th–8th)		10:30 a.m.	
Study Session		4:15 p.m.	
Mincha,		5:15 p.m.	
Neilah		7:15 p.m.	
Chabad House	7 p.m.	9:45 a.m.	following evening service
Mincha/Neilah		5:30 p.m.	
Hillel			
Conservative	7 p.m.	9:30 a.m./6 p.m.	
Orthodox (AAOM)	7 p.m.	9 a.m./6:50 p.m.	
Reform	7 p.m.	10 a.m./7 p.m.	
Jewish Cultural Society	7 p.m.	2 p.m.	6:30 p.m.
Pardes Hannah	6:30 p.m	9:15 a.m.	8:06 p.m.
Reconstructionist Havurah	7 p.m.	10 a.m.	8:15 pm
Adult Study		3 p.m.	
Yizkor		5:20 p.m.	
Neliah		7 p.m.	
Temple Beth Emeth	8 p.m.		
AARTY	8 p.m.		
Family Service		9 a.m.	
Traditional		11 a.m.	
Torah Study		2:30 p.m.	
Afternoon Service		3:30 p.m.	8 p.m.

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WASHTENAW

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JCC Maccabi update

Rachael Hoffenblum, special to the WJN

The Jewish Community Center of Greater Ann Arbor sent a delegation of ten athletes to the 2012 JCC Maccabi Games, which took place in Memphis, Tennessee from August 5–10, 2012. The JCC Maccabi Games are an international Olympics-style sports competition for Jewish high school-age youth up to age 16. For many of the Ann Arbor athletes, this was their first time competing on an international level.

The 2012 Ann Arbor Maccabi Delegation

The 2012 Ann Arbor Delegation included Alex Brenner (soccer), Morgan Burgard (soccer), Dalit Kluger (swimming), Sacha Morevy-Penchansky (soccer). Lorne Newhouse (track and field), Jesse Rubin (swimming), Ben Segaloff (lacrosse), Gabe Share (soccer), Alex Sugerman (lacrosse) and Evelyn Van De Wege (soccer).

Winners of Maccabi medals include Alex Brenner, with a bronze in U16 boy's soccer; Sacha Morevy-Penchansky, with a bronze in U16 boy's soccer; Gabe Share, with a bronze in U16 boy's soccer; Lorne Newhouse, with two gold medals and two silver medals in track and field; and Jesse Rubin, with three silver medals for boy's swimming.

The JCC would like to thank delegation heads Shoshana Jackson and Seth Penchansky for all their work with this year's delegation. The JCC would also like to thank the Ann Arbor community for its support of this year's athletes. Anyone interested in participating in the 2013 JCC Maccabi Games can contact Shoshana Jackson at 971-0990 or shoshanajackson@jccfed.org. ■

TBE Cantor Annie Rose receives honor

Soo Ji Min, special to the WJN

Temple Beth Emeth's Annie Rose has been selected as the 2013 composer for the Women Cantor's Network. Every two years, the WCN commissions a talented and dedicated composer to create a composition for women's voices.

"We think Annie is an extraordinary talent and a sparkling example of what a cantor should be," says Debbie Katchko-Gray, Cantor of Ridgefield, Connecticut-based Temple Sherith Israel and founder of the Women Cantor's Network.

"The Women Cantors Network made an excellent choice in selecting Cantor Annie Rose," says TBE President Deborah Katz. "She is more than a marvelous musician. She is an exceptional woman who has contributed immeasurably to Temple Beth Emeth and to the cantorial field. I am thrilled for her."

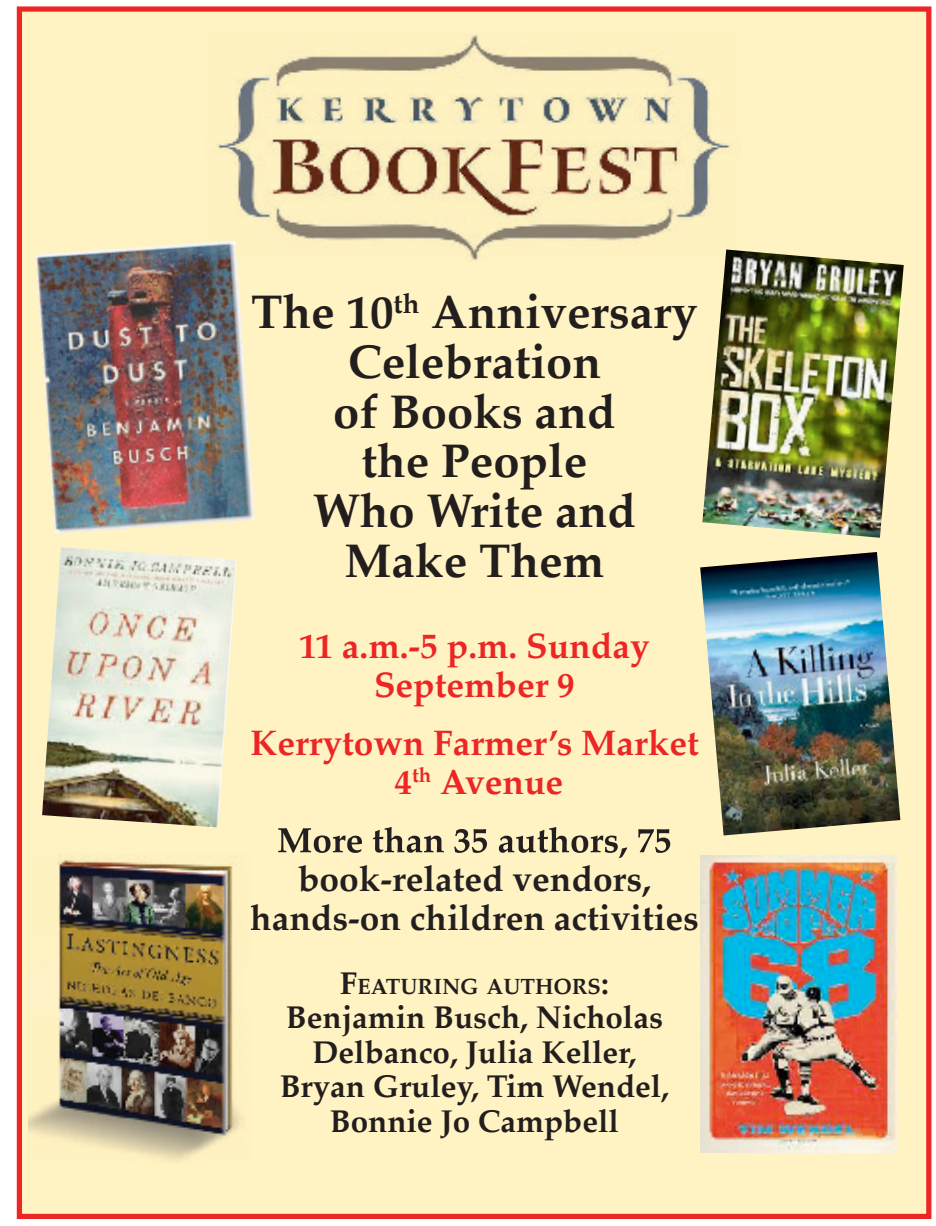
Over the next year, Cantor Rose will be required to write a composition, in this case a song that can be sung by a congregation. The song is based on the ending lines of the *Hashkiveinu: Ushmor tzeiteinu uvoeinu l'chayim ul'shalom, mei-atah v'ad olam* (Guard our going and coming, to life and to peace evermore.) The commission will be revealed at the 2013 WCN conference scheduled for June 16–19,

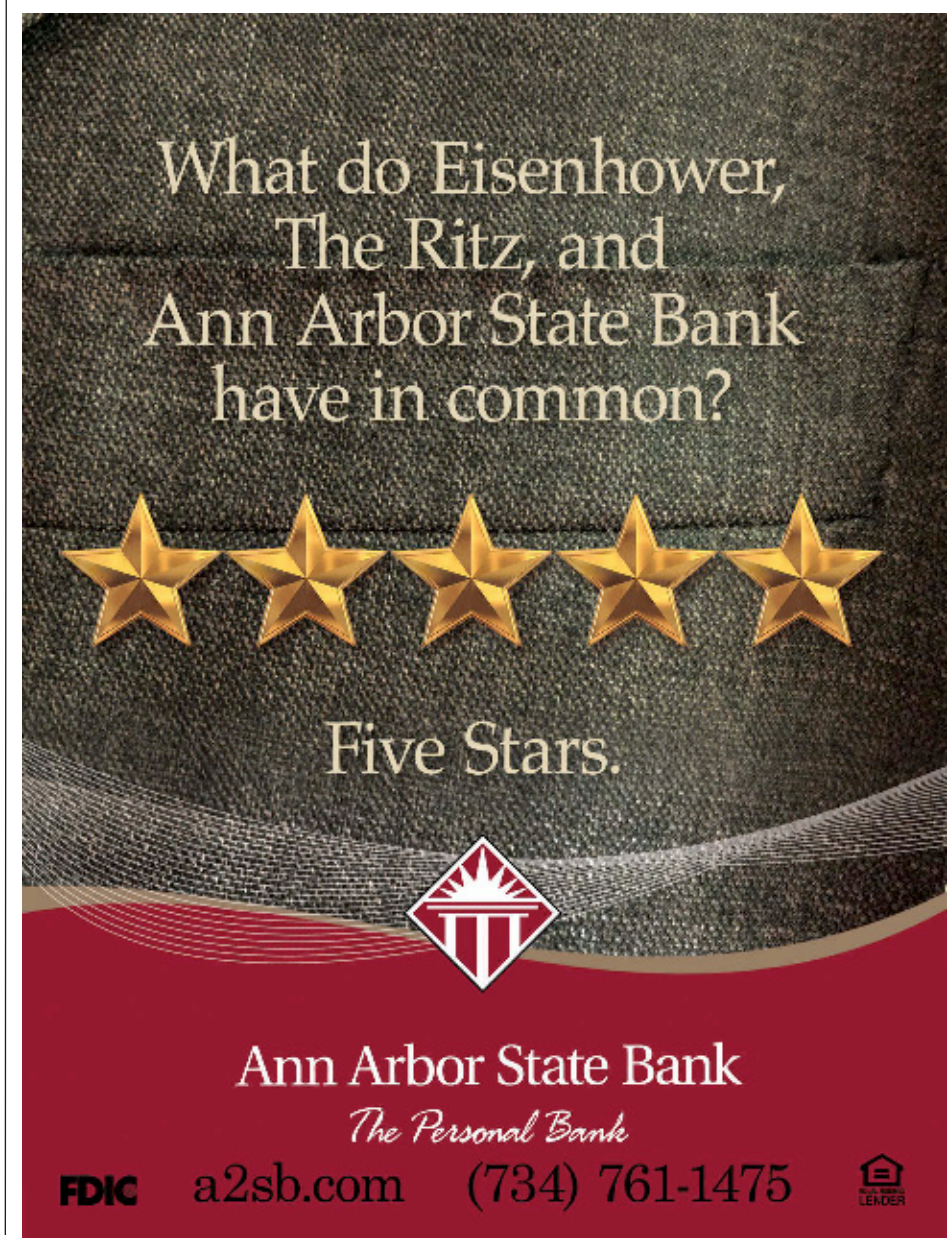
"I really enjoy composing," says Cantor Rose. "It's nice to be given a text and then have to go into it from that point of view. The assignment is to turn the prayer into music is a wonderful challenge and one that I love to embrace because it's not only a great text, it's one of my all-time favorite prayers."

Cantor Annie Rose chanting Torah at TBE

Cantor Rose has been a member of WCN for 15 years. Most recently, she served on the board of directors for one term. She has been with Temple Beth Emeth for 18 years. And looking ahead, TBE and Cantor Rose will host the 2014 WCN conference.

"I am eagerly anticipating the conference that Annie will be hosting," says Cantor Katchko-Gray. "Everything that she touches is full of excellence and creative thoughtfulness."





Ann Arbor/Nahalal partnership flourishes in the summer

Eileen Freed, special to the WJN

Partnership2Gether and the Ann Arbor/Nahalal Community-to-Community program (C2C) of which it is a part do not rest during the summer. In fact, this was a particularly busy summer for participants of all ages.

Birthright extensions

This summer saw a record number of visitors to Nahalal as new efforts to reach out to Taglit/birthright participants resulted in them extending their time in Israel to include a visit to Nahalal. Jewish Community Center Early Childhood Center teacher Sophia Maher participated in a special birthright trip designed for educators. She jumped at the opportunity to spend a few days at Moshav Nahalal, and she was not disappointed. Nahalal volunteers arranged for her to participate as a volunteer with Leket, Israel's largest food bank and food rescue network, and meet with local early childhood educators. "Nahalal, more than anywhere else in Israel, felt comfortable and familiar," said Maher "I was grateful to have the opportunity to spend time there."

Judith Rontal, a third year student at University of Michigan, was also excited to extend her birthright experience with a visit to Nahalal. Rontal had recently developed an interest in agricultural anthropology, and

Judith Rontal (center) with hosts at Moshav Nahalal

the opportunity to spend time in Israel's first Moshav, glean the fields with Leket, and explore the community's extensive archives was a great way to connect her trip with her educational interests. "Everybody at Nahalal treated me like family rather than a guest," said Rontal. "I've never been anywhere like Nahalal, so being able to visit the archives and learn about its history not only educated me, but also showed me how close and deeply rooted this community is."

Family visits

Unlike Rontal and Maher, Carey Sherman is a frequent visitor to Nahalal. As Ann Arbor's representative on the Partnership2Gether steering committee, she has had a number of opportunities to experience Nahalal's exceptional hospitality. Her daughters, Maja and Hannah, both on long-term Israel programs, have been hosted several times and recently had the privilege of experiencing Shavuot there. However, for Sherman's husband, David, a professor of Medicinal Chemistry at the UM Life Sciences Center, his visit to Nahalal this summer was his first. "It was great to finally see and experience the hospitality and sense of connection that Carey has been describing these past years!" he said. The Shermans visited the "*sliq*," a secret arms cache hidden by the Avidov family during the British Mandate, and the Ann Arbor/Nahalal Arbor, a park and rest area being jointly developed by the two communities with the exceptional leadership and agricultural skills of C2C co-chair Arik Mekler. Carey was impressed with the progress at the park – she had been there for its initiation several years ago when it was just an overgrown hill in the middle of some fields. "We can attest that the grape vines are now really thriving with bright green grapes!" she enthused. The park is now attracting visitors from around the area who stop for a rest on their hiking and biking outings. During lunch, the Shermans and Meklers discussed the future of the Ann Arbor/Nahalal partnership and their excitement about a new dedicated coordinator who will help create even more opportunities for collaboration. David summed up his experience: "It was very special to meet some of the key players in our partnership project and to hear their amazing family and personal histories. The region has played such an important role in the establishment and growth of Israel, and Nahalal is – literally – at the 'heart' of that history. Our visit added a lot to our time in Israel this summer and we certainly look forward to many more – and longe—visits in the future!"

Sophia Maher in the fields

The family of Federation's new campaign director, Mimi Weisberg had a special reason to be in Israel this summer—they were there to celebrate the wedding of their oldest daughter, Allison. The wedding trip gave youngest daughter, Emilie, a chance to visit her friends from the 2011 Student Exchange and to introduce her family to Moshav Nahalal. A highlight of the visit for Bobby Weisberg was a private tour of the nearby Ramat David Air Force Base arranged by Yair Hammer, C2C co-chair and former Air Force pilot. "As an Israeli military enthusiast, I was delighted by the chance to visit Ramat David and to spend time with Yair," said Bobby. "He was so generous with his time and in sharing his experiences."

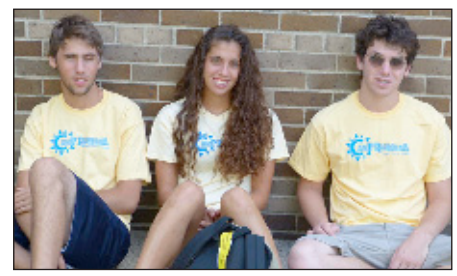
Day camp madrichim in Ann Arbor

This summer, six rising 12th graders from Nahalal spent 2 ½ weeks in Ann Arbor volunteering at local day camps. The teens, all members of the first Ann Arbor/Nahalal Student Exchange group, stayed with local host families and spent most of their weekdays at the Jewish Community Center's Camp Raanana. Each teen took an assignment with a particular age group or with a particular type of activity (e.g. sports) and participated along with the Raanana staff. Camp Raanana Director Shoshana Jackson reported that the Nahalal teens added to the atmosphere at camp. "They helped cement a connection to Israel in their interactions with our staff and forged new bonds to visit us at Gan Israel," said Director Shternie Zwiebel who hosted two counselors two years ago. "They add such *ruach* (spirit) to our camp environment."

On evenings and weekends, the visitors participated in a range of activities with their local friends including an impromptu visit to Lake Michigan, an outing to see the Detroit Tigers, and a trip to Cedar Point (along with plenty of time for shopping). "Everything was perfect," said Halel Tamir of her experience in Ann Arbor. "It was wonderful to be able to contribute to Raanana and Gan Israel, and we loved all the time we had to spend with our friends in Ann Arbor." Tamir added, "our host families were incredible. They made us feel at home and went out of their way to make our visit the best. We appreciate all that they did."

Clockwise from top: Emilie Weisberg, Shani BenTov, Emma Share and Halel Tamir make S'mores

Halel Tamir (second from left) and Hagar Cohen (center) with dancing campers at Camp Gan Israel



(l to r) Asaf Aviezer, Hagar Cohen, Amir Shahar on their first day at Camp Raanana

Future C2C Programming

This fall, Ann Arbor will host eight 10th graders in the second stage of the third Student Exchange. They will be hosted by their local counterparts, attend school, celebrate Sukkot and Simchat Torah, and learn about life for Jewish teens in Ann Arbor. Recruitment has begun for the fourth Student Exchange trip to Nahalal to take place February 14-25, 2013. There will be an informational meeting Sunday, October 14, 3:30 p.m. at the Jewish Community Center of Greater Ann Arbor for ninth graders and their parents.

Hammer and the Meklers are excited about the future of the C2C. For the first time, there will be a dedicated paid coordinator for the program in Nahalal. "This will allow us to expand our reach in Nahalal and engage even more people," he said. In Ann Arbor, new Hebrew Day School Head of School Hadar Dohn looks forward to reinvigorating the relationship between HDS and the Nahalal elementary school. Next May, a group of hikers from Ann Arbor will celebrate Shavuot in Nahalal; a dream for the partnership that will finally come to fruition. Eva Solomon, Ann Arbor C2C co-chair shares her Nahalal counterparts' excitement. "This summer's teen visit was another big step toward year round programming. I am looking forward to expanding and deepening the connections we have with Nahalal and providing more opportunities for adults and families to experience this wonderful relationship."

The Ann Arbor/Nahalal Partnership is funded by the Federation's Annual Campaign and is an integral part of the Michigan/Central Galilee Partnership2Gether program led by the Jewish Federation of Metropolitan Detroit. Cooperative programs are developed with communities in Michigan and those of Nazareth Illit, Migdal Ha'Emek and the Regional Council of Emek Yizrael (Jezreel Valley). Developing a closer relationship with Moshav Nahalal, a village in the Jezreel Valley, has allowed members of both communities to learn from and interact more closely with one another. The Student Exchange Program receives additional funding from a Max M. and Margorie S. Fisher Foundation Next Generation grant. For more information, visit www.jewishannarbor.org or contact Eileen Freed at eileenfreed@jewishannarbor.org or 677-0100. ■

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"Knead a new twist for the new year" with Jewish Women's Circle

Mae E. Sander, special to the WJN

The first event of the Jewish Women's Circle (JWC) for the 2012–2013 year will take place September 12. "Knead a New Twist for the New Year" will include demonstrations and hands-on challah baking as well as new ideas for serving apples and honey. Presenter Wendy Sadler will talk about baking and cooking, and will lead the hands-on activities.

Sadler, who is principal of the Jewish Cultural Society's religious school, says she will offer a number of suggestions for using apples and honey "in a fun, strong, healthy, creative, and kid-friendly way in the spirit of the New Year."

Esther Goldstein, JWC organizer says, "Everyone has loved our past meetings that included baking together and taking home a loaf of challah. At this year's challah-making event, we will add new ideas while continuing with this popular activity. Women at the meeting will enjoy new tips for baking with yeast and kneading dough. We'll also share our ideas about the meaning of challah in Rosh Hashanah celebrations, both traditional and within families. Our meetings always provide opportunities to meet other women and form friendships while learning about a variety of Jewish traditions."

During the summer, JWC members met to have coffee and brainstorm about content for the coming year's activities. As this article goes to press, work is continuing on the schedule. The Facebook group, "Jewish Women's Circle of Washtenaw County," is being updated with information on JWC activities, and a web page is under development. Announcement of future events will take place at the September meeting.

The Jewish Women's Circle provides an opportunity for Jewish women to meet new friends, socialize, and learn about a variety of issues. It is open to all, no affiliation necessary. "Knead a New Twist" will take place September 12, at 7:15 p.m. at Esther Goldstein's home. Donation requested: $10. Spaces are limited. To sign up for this meeting and to receive future invitations electronically from the Jewish Women's Circle, send email to esther@jewmich.com. ■

Annual ORT Brunch, September 9

Joan Levitt, special to the WJN

"Bagels and Grits: In Mom's Kitchen Down South" will be the theme of the Ann Arbor chapter of ORT America's opening brunch. The brunch will be held on Sunday, September 9, from 10:30 a.m. to noon, at the home of Sue Adler.

Linda Sokolove, Judy Williams, and Dena Jaffee enjoy the 2011 ORT Brunch

Members and prospective members of ORT America are invited to feast on dishes from the Southern United States. The guest speaker will be Rabbi Bob Levy from Temple Beth Emeth. Rabbi Levy will share tales from his recent biking tour of Jewish congregations in the South.

The Opening Brunch provides an opportunity to learn about ORT America's important work supporting World ORT's schools and high-tech training programs. The brunch also provides an opportunity to learn about the Ann Arbor chapter's activities, including the Book Group and Cinema Club. The new website of the Ann Arbor chapter, www.ortannarbor.org will be introduced at the brunch. This new tool will help keep people informed about local and national programs.

ORT, the largest global non-governmental Jewish education organization, educates and trains more than 300,000 students annually. The ORT legacy is over 130 years strong, and remains committed to strengthening communities throughout the world by educating people against all odds and obstacles.

The cost of the brunch is a $10 donation to ORT. Rides are available if needed. Rsvp to Nancy Karp, nskarp@umich.edu, by September 1.

New Hadassah cards available

New Hadassah greeting cards are now available for purchase, including cards for Rosh Hashanah and a wide variety of special occasions. Cards are $2 each or three cards for $5. A box of 25 cards costs $42.

Contact Caryn Stairs at 424-1701 or Michele Israel at 665-2605 to arrange a showing. Proceeds from card sales support Hadassah projects in Israel.

New staffing at Jewish Family Services

Cindy Klein, special to the WJN

Over the late spring and early summer, Jewish Family Services had the good fortune to be able to make an internal promotion and to expand its staff with the hiring of several experienced and highly-qualified professionals.

Lisa Franklin, MPH, LMSW, who was formerly the Director of Programs at JFS, was promoted to the position of Director of Clinical and Community Services. In this role, Franklin oversees Older Adult Services, Community Services, Case Management, Counseling, Information and Referral, Volunteer Services and Community Outreach. An Ann Arbor native, Franklin received both of her masters degrees at Boston College. She has special expertise in tobacco cessation, and has added that service to the counseling program at JFS.

Diane Fenske

Diane Fenske, MSW, was hired as Geriatric Services Coordinator. Fenske has an extensive background in healthcare social work, having been a manager at St. Joseph Mercy Health System, Chelsea Community Hospital and St. John Hospital in Detroit. Fenske brings her experiences to the Partners in Care Concierge™ Program, Volunteer Services, and services to older adults in general. Fenske has a passion for teaching and training—she was adjunct faculty at Concordia University in Ann Arbor for nine years, and has engaged in employee training and education projects for over twenty years. She will be offering CEU training for professional social workers at JFS. Fenske received her MSW from Wayne State University and an undergraduate degree in social work from Eastern Michigan University.

Sarah Okin

Kate Thomas-Palmer, MSW, is working with the Older Adult and Community Services programs, ensuring that senior clients are receiving necessary assistance and care. Prior to arriving at JFS, Thomas-Palmer worked extensively with the homeless at the Delonis Center and Alpha House providing case management services. Thomas-Palmer holds a BFA in music and earned her MSW from the University of Michigan, with a focus on Interpersonal Practice.

Sarah Okin, MBA, was hired in May as director of The Herb Amster Center. Prior to joining JFS, Okin was living in London, where she successfully started up two companies and led them into profitability. Prior to her experience overseas, Okin lived in New York where she worked for a management consultancy in finance and for Hadassah in marketing. Okin holds a BBA with a specialty in marketing and Spanish from Eastern Michigan University as well as an MBA, with a specialty in International Business, from the European Business School London at Regent's College.

Cindy Klein

Cindy Klein, M.A., is the Development Associate at JFS. Klein is actively involved in fundraising, grant writing, event coordination and marketing efforts that support all JFS programs and the Herb Amster Center. Klein spent many years as a speech pathologist, holding a B.A. from the University of Michigan and M.A. from Eastern Michigan University. In 2000, Klein changed careers, handling community and public relations, development and grant writing for several non-profits which were primarily involved in substance abuse treatment.

If you would like to get in touch with JFS staff, or receive information about JFS programs, volunteer opportunities or giving programs, call 759-0209 or visit www.jfsannarbor.org. ■

Federation offers hiking/ walking trip in Israel

Eileen Freed, special to the WJN

The Jewish Federation of Greater Ann Arbor will offer a hiking/walking trip in Israel May 8-18, 2013. The experience will include hiking in Tzfat and the Galilee; exploring archeological sites in Bar'am, Beit Shean and Herzelia; celebrating Shavuot in Ann Arbor's partner community, Moshav Nahalal; and hiking up to Jerusalem. Amir Rockman of Gordon Adventure Tours who led the successful 2010 bike trip in Israel will lead the tour. That trip was co-organized by the Federation and Temple Beth Emeth.

The success of the bike trip demonstrated that active and off-the-beaten-path travel in Israel could be a successful model for the Ann Arbor community.

"Our community has a lot of sophisticated, well-traveled individuals for whom the typical Federation mission is less interesting," said David Shtulman, Federation executive director. "We believe strongly there is great benefit to connecting our community members with Israel and Israelis. Niche trips appeal to people's specific interests and, in part because they are smaller, provide a deeper relationship with Israel's land and people."

Three veteran Israel travelers, Joan Lowenstein and Bob and Laurel Hern comprise the trip's coordinating committee. The Herns participated in the 2010 bike trip. "No matter how many times you may have been to Israel, experiencing it on foot will be something special," said Bob and Laurel. "We felt this same way when we participated in the Federation and TBE sponsored bike trip. Amir was also our tour leader, and he was great. We expect this trip to be just as wonderful."

An informational meeting about the trip will be held Sunday, October 14, at 5:30 p.m. at the Jewish Community Center of Greater Ann Arbor. For more information, visit www.jewishannarbor.org/hikeinisrael or contact Eileen Freed at 677-0100 or eileenfreed@jewishananrbor.org.

JCC's SPICE program undergoes changes

Rachael Hoffenblum, special to WJN

The Jewish Community Center of Greater Ann Arbor's older adult program, SPICE (Social, Physical, Intellectual, Cultural, and Educational programming), has been undergoing numerous changes this summer. Rachael Hoffenblum, MSW intern, took over as acting program coordinator in June. Changes include replacing the old events calendar with a colorful, easy-to-read newsletter, giving the seniors a more active role in the program, and reaching out to the community to include them in programming.

Jessica Webb took on the role of program coordinator in early August. Webb is a graduate social worker with a specialty in geriatrics. She is working four hours per week on Thursdays. Webb is looking for volunteers who are interested in presenting a program or discussion topic for seniors.

Upcoming speakers include Brian Clouse from the Ann Arbor Transportation Authority, who will be speaking about transportation options for older adults in Ann Arbor; Dr. Sara Weisenbach, University of Michigan Depression Center, presenting on "Depression After 60: Prevention, Diagnosis, and Treatment"; Paula Donn, who will talk about her recent trip to Antarctica; and Ruth Vitomer, who will perform a private concert for SPICE members.

For more information about the SPICE program, contact Nancy Margolis or Jessica Webb at 971-0990.

A2SO Chamber Concert Series premieres at JCC

On Wednesday, October 3, at 1:30 p.m., the Jewish Community Center of Greater Ann Arbor will host the Ann Arbor Symphony Orchestra's string quartet featuring selections from Haydn and Mendelssohn in the first Chamber Concert of the season. Enjoy an encore performance Sunday, October 7, at 1:30 p.m., at Rudolf Steiner School in Ann Arbor.

The quartet includes A2SO Conductor Arie Lipsky, Aaron Berofsky, Kathryn Votapek, and David Ormai.

Guests are encouraged to mingle with performers by attending a dessert reception beginning 30 minutes before the concert. Doors open at 12:50 p.m. A season subscription of four Chamber Concert Series is $35 while single tickets for $10 are available at the door or online.

The complete program includes the following pieces: Felix Mendelssohn, String Quartet No. 4 in E minor, Op. 44, No. 2; and Franz Joseph Haydn, String Quartet, Opus 20, Number 6 in A Major.

The A2SO Chamber Concert Series is a calendar of classical music concerts offered through the Ann Arbor Symphony Orchestra. Its purpose is to provide an opportunity for citizens to enjoy top-quality professional music at an affordable price, midday time and convenient location. A2SO thanks CFI Group for their continued support. For concert or education programming information, contact the A2SO at 994-4801, or email info@a2so.com.

Note: The Chamber Concert Series replaces the program formerly known as Afternoon Delight series.

JCC announces new youth and family department

Halye Aisner, special to the WJN

The Jewish Community Center of Greater Ann Arbor has announced the new Department of Children, Youth and Family Programming. This new department will be led by Noreen DeYoung, a 25-year professional with the JCC.

The new department will encompass Shalom Baby for newborns and Mommy and Me classes, as well as overseeing the Early Childhood Center (ECC), the Kids' Konnection after-school program, Schools Out Days, enrichment classes, youth sports leagues, and Jewish holiday and family programming.

Peretz Hirshbein and Noreen DeYoung

According to Nancy Margolis, JCC interim executive director, "This new department will give the JCC and the community seamless Jewish programming from infants through teens. Noreen is the perfect director, having served in most of the capacities during her years in Jewish education and programming."

DeYoung was promoted from Director of the Early Childhood Center, where she has spent the past 25 years growing the program into what it is today. DeYoung received her bachelors degree in early childhood education, elementary education and special education and her masters in education from William Paterson University.

DeYoung began her JCC journey as a classroom teacher in 1985. Through the years, DeYoung followed the JCC to its new (and current) location where she taught enrichment classes. In 1992, she became the JCC's Early Childhood director. At that time, there were only three classes in the ECC and the total enrollment was about 50 students. She has worked hard growing the program, which now includes nine classrooms and 150 children. Under DeYoung's leadership, the ECC was first accredited in 1995, and has remained so, to this day. While leading the ECC, DeYoung also found time to become an evaluator for the National Association for the Education of Young Children (NAEYC) accreditation program, presented multiple times at local, regional and national conferences, taught classes at Washtenaw Community College and served on the board of Early Childhood Directors Association as president. She is currently a member-at-large for that same program.

Peretz Hirshbein has also been promoted, to associate director for Early Childhood, Department of Children, Youth, and Family Programming. Hirshbein holds an masters degree in education, specializing in the HighScope curriculum from Nova Southeastern University. In addition, he has been trained as a HighScope teacher and trainer. Prior to entering the field of early education, Peretz graduated from Johns Hopkins University with a bachelors degree in history, and went on to do graduate work in the history of medicine.

Hirshbein has been an integral part of the ECC since 2000, when he was a classroom teacher. During that time, he introduced the HighScope approach to the program. In 2004, he was promoted to the Pre-school coordinator position, where he supervised the JCC's pre-school aged program and implemented the use of the Child Observation Record. In 2006, Hirshbein was once again promoted, to the role of Assistant Director of the ECC, where he was responsible for providing in-service training for the teaching staff in the use of the HighScope approach. He also provided support for teachers in approaching Jewish curriculum emergently, assessing classroom quality using the HighScope Program Quality Assessment, and providing support for teacher development through the Observation/Feedback process.

Hirshbein's role will now focus on the day-to-day operations of the JCC's Early Childhood Center, where he will be the primary contact for all issues relating to the ECC.

For more information on the JCC's new Department of Children, Youth and Family Programming Early Childhood Center, contact Noreen DeYoung at noreendeyoung@jccfed.org. For more information on the JCC's Early Childhood Center, contact Peretz Hirshbein at peretzhirshbein@jccfed.org . Further information can also be found by visiting the JCC's website at www.jccannarbor.org or 971-0990. ■

Cultural arts and education programs at the JCC

Karen Freedland, special to the WJN

JCC hosts six Osher Lifelong Learning Classes

This fall, the Jewish Community Center of Greater Ann Arbor will host OSHER Lifelong Learning classes. The Cultural Arts and Education Department welcomes the additional classes to our Adult Education programming. Starting September 10 there will be weekly Monday Art with instructor Barbara Anderson from 10 a.m.–2 p.m. The cost is $35 a semester. Fridays, September 14 through November 16, the class "The Birth of the American Musical" will be offered from 2–4 p.m. The cost is $40. Additional classes will start in October and November. For more information and to register, contact Osher Lifelong Learning Institute at 998-9351 or germedoll@umich.edu.

Russ Collins Film Discussion Group

Join executive director of the Michigan Theater Russ Collins and JCC film maven Bernie Banet for lively and thought-provoking discussions about films. The group meets once a month on Mondays, starting September 24. Cost: $80 for JCC members and $100 for non-members. There are 10 sessions planned for the year. Register by September 20.

Stretch and Kvetch Yoga

Stretch and Kvetch Yoga will meet every Thursday, starting September 20, at 6 p.m., for 8 weeks. Natalie Berry, staff instructor from A2 Yoga, understands the needs of one's body as it ages. The class is geared to those who want to stretch and strengthen through yoga, and at the same time feel comfortable at whatever level one is at. Pre-registration is required. Cost is $80 for members and $100 for non-members. Registration is required before September 14.

Brush up your Yiddish

Do you speak Yiddish or do you remember a *bis'l* from childhood? Every Friday afternoon, from 1:30-3 p.m., Yiddish Open House that meets at the JCC. This is an opportunity to practice the Yiddish language in a friendly group setting. Meet new friends, view Yiddish film and discuss Yiddish literature.

Tai Chi (WCC Extension Class

Instructor Karla Grosbeck of Good Ener-Chi Studio, has brought her grace and wisdom of Tai Chi to the JCC. Karla teaches traditional low impact Tai Chi moves that promote the flow of good energy through the body. Improve your balance, health and memory with this effective class. Tai Chi is held every Wednesday afternoon at 12:30–1:30 p.m. for 8 weeks starting October 3.

Bake and Take Secret Honey Cake

Find time before the holidays to meet on Thursday, September 20, at 7 p.m., at the JCC to bake honey cake for the holidays. Nika Bareket, will share her secret honey cake recipe. The cost is $5 and you will go home with a cake and the recipe. Registration is required by September 17.

Bible Class with Lisbeth Fried, PhD. (WCC Extension Class)

Who was Paul? Did Paul create Christianity? Did Paul create Christian Anti-Semitism? This eight-week course will be offered at the JCC and taught by Lizbeth Fried. Class meets weekly on Thursdays, 10 a.m.–2 p.m. September 13 through November 1.

For further information and class registration, call Karen Freedland at 971 0990 or karenfreedlan@jccfed.org.

New adult education and cultural arts department

Nancy Margolis, special to the WJN

The Jewish Community Center of Greater Ann Arbor announces that Karen Freedland will head a newly named and expanded Cultural Arts and Education department. The department will offer a full catalogue of lectures, classes, short courses, fitness classes and musical presentations. All programs will be given by distinguished professionals in the community and will have a Judaic content.

"The offerings are being designed and developed by an amazing committee of committed volunteers. Without their help, insight and diligent work, we could never provide such a wide array of fine programming," said Freedland

Again this year small trios and quartets from The Ann Arbor Symphony will present musical entertainment on four Wednesday afternoons. These concerts will be coordinated with the entire Cultural Arts and Education offerings. The JCC is also hosting courses sponsored by the OSHER Lifelong Institute (OLLI) eJwishJJAjEWjEWI of the University of Michigan. These courses will be featured as part of the JCC Cultural Arts programming.

For more information, or to receive a catalog, contact Karen Freedland at 971-0990 or karenfreedland@jccfed.org.

Art, Fashion and Gifts Galore coming in December

Nancy Margolis, special to the WJN

The Jewish Community Center of Greater Ann Arbor's will host its first Art, Fashion and Gifts Galore show on Sunday, December 2, from 11 a.m.–4 p.m. at the JCC.

A major fundraiser for the JCC, this show will feature a wide range of art and fashions for sale. Artists from all over Michigan will showcase and sell their wares. Exhibitors will include jewelry makers, artists selling pottery, toys, fiber art, art to wear, painters, weavers and Judaica. Fashions for men, women and children will be on sale, including outdoor wear and camping equipment. Gourmet foods for gifts will be available as well as a food court to nourish shoppers.

Exhibitor tables/booths are eight feet long. Each table is $100 for the day. Tables may be shared, if artists wish. To reserve a table, contact the JCC 971-0990 to receive a registration form. Forms may also be downloaded from the JCC website: www.jccannarbor.org. All tables must be paid for in advance and include two admission tickets.

Patron admission to the event is $5 a person. For more information, call 971-0990.

Local authors wanted for book festival

The Jewish Community Center of Greater Ann Arbor is looking for local authors to participate in the 25th Annual Jewish Book Festival's local author event. Books must be written by a local Jewish author or have Jewish content. Deadline for submission is September 3, 2012. For more information, contact Karen Freedland at 971-0990 or karenfreedland@jccfed.org.

Help support Spanish rabbinic student

by Roberta Tankanow

This past March, my husband Larry and I traveled to Spain with my sister and congregants from her temple, Rodeph Sholom in New York City. Their rabbi, Lisa Grushcow, Cantor Shayna De Lowe, a representative from Keshet-Israel, and the trip organizers were the religious and educational leaders for the group. The trip was titled, "The Jewish Roots of Spain." We visited the cities that at one time had thriving Jewish communities, including Madrid, Cordoba, Seville, Granada, and Toledo. This region is called Andalucia. Jews flourished, their numbers were significant, and their contributions to science, literature, astronomy, medicine, philosophy, translations, physics, music, and mathematics were monumental and integral to the life of Spaniards. In the 1100s, for example, the population of Toledo was 50,000, with 15,000 Jews. Today, there is little presence of Jews in a city of 83,000.

We knew before departing that the trip would be emotional but did not realize just how profoundly rewarding it would be. Prior to and during the trip we were given a small reading list about Spanish history, the poet Yehuda Halevi, as well as introductory material about Sephardic music. We were also given a source packet highlighting the various Jewish scholars who profoundly impacted and penetrated deeply into Spanish life from 915–1300s, including Hasdai Ibn Shaprut, Yehuda Halevi, Abraham Ibn Ezra, and Moses Maimonides.

Currently in Spain, there are about 40,000 Jews, out of a population of 40 million people. The majority of Jews live in Barcelona, and are Orthodox. In Cordoba and Seville there are about 40 Jews, who retain their Jewish roots by celebrating Passover, the High Holidays, and Shabbat. These 40 or so Jews are looking for a leader… someone to organize the spiritual and cultural aspects, educate the children and adults, and to teach Hebrew and Jewish culture. It appears that their prayers have been answered by the determination, inspiration, and education of Haim Casas.

Our tour group met Casas in Cordoba. He is the programming director for the Casa de Sefarad, a private cultural center and museum dedicated to Spanish Jewish history and culture. Casas and a friend gave us a musical presentation on Sephardic music, using traditional Spanish instruments, and songs. The Casa de Sefarad is a museum of Jewish artifacts from what was at one time a thriving Jewish culture. Casas is also the founder of Beit Rambam, The Association for Progressive Judaism in Andalusia, Spain. This group welcomes Jewish students, promotes Jewish tourism, and educational programs. He has organized Jews living in Cordoba, Costa del Sol, and Seville to have a progressive minyan. Monthly, he travels to Seville to lead the Shabbat service, and give a small class about the weekly parasha. "After 500 years there are now services for Shabbat and every holiday in Casa de Sefarad," according to Casas. Due to Casas's dedication and spiritual leadership, this year they celebrated the first Yom Kippur in 519 years with 40 people from different Andalusian cities.

As a child, Casas attended Catholic Schools. His grandfather introduced him to many stories about Jews in Spain and inspired Casas's love for this history. He studied the history of Sephardi Jewry on his own. He discovered that his name, Casas, was a Sephardic Jewish family name in Morocco and Turkey. As Casas was not born into a Jewish family and could not prove his Jewish background, conversion in the Spanish Orthodox Jewish community was not offered to him. He was rejected when he wanted to attend services or become involved in Judaism.

Haim Casas at Casa de Sefarad

Casas is a self-taught Jew, who has dedicated his life to recovering Jewish culture in Spain. He has participated in programs such as Kivunim, lectures at La Sorbonne, La Alliance Israelite in Paris. Casas now keeps kosher (which is very difficult in a country where pork is revered), observes Shabbat, lays tefillin daily, and wears a kippah every day in Cordoba, so that "he can be openly Jewish for all those Jews living in Cordoba, as well as Jewish visitors." He does not want to hide his Judaism and is determined to reorganize the community after 500 years of persecution, death, and expulsion.

Casas's main goal is to "find his way back to the Jewish people and the Jewish religion, and officially help Spain to become a member of the worldwide Jewish community."

He will accomplish this by attending rabbinical school at the Leo Baeck College in London, England, beginning in August 2012. He has already spent three months at an Ulpan in Israel learning Hebrew. "One of the main challenges for the Jewish communities in Spain is the education and training of future leaders." Casas describes his quest to become a rabbi so eloquently and passionately. He wants to work with his colleagues to recover the Jewish life in Spain, to help other Jews and Conversos to go back to Judaism, to build new communities, creating educational programs for Jewish students to teach them about the Golden Age of Judaism in Spain, and to work on gender issues, and to enhance interfaith dialogue. For Casas, becoming a rabbi will not be a career but a service.

As Larry and I were escorted through Andalucia by our tour guides, our main interest was to understand the atmosphere in Spain during the Inquisition, expulsion and the conversions mandated by Queen Isabella. We were actually walking in the footsteps of those scholars and those Jews who at one time lived in peace with their neighbors and then later, in hatred, pain, and sorrow as they were forced to leave their homes and their country. The hatred for Jews was pervasive. We could not imagine the condition and feeling of a nation uprooted from its homeland and subjected to alien rule. In Cordoba, we said *Shehechyanu* in the former synagogue, as we reaffirmed a Jewish presence in Spain.

For all of us on the trip, Casas's dream of becoming a rabbi and serving the Andalusian community as the first Progressive rabbi in 500 years, was a sign of rebirth of the Jewish community.

A member of our group recently wrote the following to us, "Probably the most emotional impact from the trip to Spain was our meeting with Casas. Until that point, I felt extreme sadness over the devastation to the Jewish community that occurred over 500 years ago. But Casas was a bright light on the horizon. It was a sign to me that Judaism can never be completely wiped out. That Jews have such determination to continue in their beliefs, that even 500 years of burial of the practice in one family, it was not fully extinguished."

This whole concept of a once thriving culture, almost totally wiped out, was emotional. Larry and I felt that we wanted to somehow encourage Casas in his quest and to assure him that there is support in Jewish communities abroad for his ideals and goals.

We have always prioritized the value of Jewish learning and the continuity of our Jewish tradition. Near the end of our trip, Rabbi Grushcow contacted the director of Leo Baeck College in London to obtain information about Casas's tuition in London and in Israel. The expenses in London for rabbinical school would reach $100,000 or more. As a group, we collected $2,500 to immediately send to the school towards his education. Upon our return, Larry and I began our own "quest" to see how we could facilitate assisting Casas. We contacted Stephen Ross, the executive director and Rabbi Dr. Deborah Kahn-Harris, principal at Leo Baeck College, to determine the procedures for funding of the rabbinical students. The college has offered Casas a 5-year loan to cover his tuition and living expenses. Concurrently, though, Casas must apply to various organizations to secure funds to repay the college. The funds that are awarded to him are tax-free. Casas's story is certainly inspirational.

I Skyped Casas a few weeks ago while he was still in Israel. "Wow, I thought that I was good at linguistics, but Hebrew is very, very hard!" was his first response when I asked him about the intensive language course. Upon further questioning and probing, I learned that Casas has two sisters, one studying psychology, and the other a teacher in Al Maria. He told me that his deciding to become a rabbi was supported by the fact that he saw a future for Jews in Seville and all of Andalucia; the Jewish community in Seville is the oldest in Spain since the Inquisition. Casas is a natural leader teacher. He has a masters degree in Spanish law and the better part of his day is spent teaching visitors, children, and the sparse Jewish community.

Casas's main goal is to "find his way back to the Jewish people and the Jewish religion, and officially help Spain to become a member of the worldwide Jewish community."

Larry and I feel that someone who has such determination and has the credentials and character to succeed deserves support and encouragement from American Jews. We have contributed to the Jewish Federation for many years, and this tangible example of worthiness has captured our desires to assist Casas in any way that we can.

We have many steps to take—establish a steering committee, write proposals, build an infrastructure with a model that can be replicated by other communities, get lists of his costs for the 5 years, establish an account at the Leo Baeck College, plan fundraisers, plan educational sessions for our community on the history of Jews in Spain and, of course, in the future, invite Casas to visit Ann Arbor and present updates on his progress.

David Shtulman, executive director of the Jewish Federation of Greater Ann Arbor is fully supportive of this effort and is helping to shape its direction. Larry and I have pledged the first $1,000 to establish the Haim Casas Fund for Spanish Jewry as part of the Jewish Community Foundation. To help organize, contribute to the Haim Casas Fund, or participate on the steering committee, contact David Shtulman as soon as possible at 677-0100. ■

Jewish Communal Leadership Program looks ahead

Karla Goldman, special to WJN

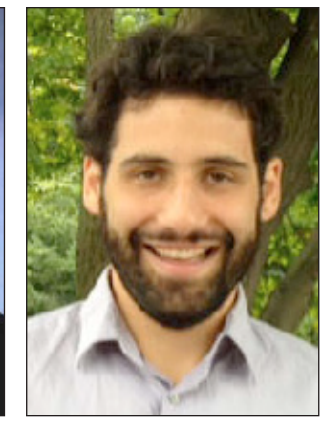
With its first graduates now taking up positions in Southeast Michigan and around the country, the University of Michigan's Jewish Communal Leadership Program (JCLP) is welcoming members of a new class and looking to further deepen local discussions of the Jewish community's past, present, and future.

JCLP's first class jumped into the local community, filling placements with Jewish organizations in Ann Arbor and Detroit and convening an exciting communal conversation on the question of "What Is Jewish Detroit." Having worked and volunteered as students with a wide array of local Jewish agencies, our recent graduates are now taking up professional work with the Jewish Federation of Metropolitan Detroit's NextGen initiative, the Fair Food Network (Ann Arbor), the Covenant Foundation (New York City), and the Jewish Community Center of Greater Baltimore. One graduate is pursuing further study at U-M's School of Public Health. Meanwhile, our returning students are broadening JCLP's range of community involvements, framing future communal conversations, and welcoming a new cohort of students into the next phases of the JCLP adventure. The incoming students bring a range of interests, identities and experiences to their social work and Judaic studies. They are looking forward to learning from and contributing to the Jewish community of Southeast Michigan:

Samantha Cutler is a native of West Bloomfield, and a recent graduate, majoring in psychology and Judaic Studies, of the University of Michigan. Sammi has had extensive experience working and volunteering in the Jewish community. She was president of her BBYO chapter, a counselor at Camp Tamarack, and took a lead role in raising over $100,000 for the CommunityNEXT efforts of the Jewish Federation of Metropolitan Detroit. Opportunities to work with the elderly residents at Jewish Senior Life Fleischman Residence, as a part of JVS Detroit's Jewish Occupational Internship (JOIN), and her work with Holocaust survivors as a part of Michigan Hillel's Conference on the Holocaust, have shaped her professional aspirations. She joins JCLP with the goal of bringing compassion, insight, and energy to working with Jewish geriatric populations.

Sarah McEwan grew up in Mason, Michigan. She is a summa cum laude graduate of Marian University in Indianapolis where she majored in psychology and theology and minored in global studies. As a San Damiano scholar, Sarah devoted hundreds of hours toward local service programs in Indianapolis, including extensive work with refugees. Sarah has acquired extensive volunteer experience in a variety of cultures and settings. As a member of the Jesuit Volunteer Corps Northwest, she worked for a year at St. Margaret's Shelter for women in connection with Catholic Charities of Spokane, Washington. Most recently, she spent a year working with Native American students at St. Paul's Mission Grade School on the Fort Belknap reservation in Hays, Montana. Sarah comes to JCLP hoping to further expand her immersive cultural experiences and knowledge. She aspires to model cross-cultural sensitivity within the context of faith-based professional work with the goal to "lift the most vulnerable and to serve those with the least."

Samantha Cutler



Robert Siporin

Sarah McEwan

Raised in the Twin Cities, Avital Ostfield attended the University of Oregon in Eugene, where she combined a major in Family and Human Services with a minor in Judaic Studies. Avital was active in multiple capacities on the Hillel board at Oregon's Foundation for Jewish Campus Life, with responsibility for programming, budgeting, and outreach to the broader Jewish community. Her involvement in local schools in Eugene included leading a major fundraiser for a school serving an at-risk student population. For the past two years, Avital has taught in the Detroit public schools as a Teach for America (TFA) corps member. She was chosen to participate in the Samburg and Schusterman Foundations' Reality Israel Experience for TFA participants in the summer of 2011. Avital comes to the Jewish Communal Leadership Program with the goal of balancing and combining her commitments to Jewish community and the broader society.

Robert Siporin is a native of Huntington Woods, Michigan and a graduate of Michigan State University, where he majored in Political Theory and Constitutional Democracy, with a specialization in Black American and Diasporic Studies. After completing two years of teaching in New Orleans schools as a Teach for America [TFA] corps member, Bobby worked for a year as Director of Special Education at the Akili Academy in New Orleans. Bobby's participation in the Reality Israel Experience, offered by the Schusterman and Samberg Foundations to selected TFA corps members, helped him place his work in New Orleans, his commitment to social justice, and his professional goals within the framework of Jewish identity and values. A recent recipient of a Repair the World grant to instigate a Jewish service learning initiative in Detroit, Bobby hopes, through JCLP, to become a part of connecting Jews and Jewish communities to the nation's most pressing urban and social challenges. ■

Hillel at EMU executive director awarded fellowship on Israel

Hillel at EMU staff, special to the WJN

Hillel at Eastern Michigan University's Executive Director Clara Silver was selected as one of 15 mid-career campus professionals from all over the world for the prestigious and groundbreaking Hartman Fellowship for Campus Professionals. The new year-long fellowship was created by the Shalom Hartman Institute, based in Jerusalem, in partnership with Hillel: The Foundation for Jewish Campus Life, based in Washington, D.C., to begin a values-based relationship between Israel and young Jewish adults. Silver believes that, "this unprecedented opportunity to learn from esteemed Hartman scholars will lead to a significant and long over-due paradigm shift in how we engage emerging adults with Israel and Jewish life in general."

The Shalom Hartman Institute, known for its rabbinical study and leadership programs, is a center for transformative thinking which seeks to elevate the quality of Jewish life across denominational and national lines. Hartman Institute launched the fellowship with a week of intensive study in Jerusalem led by Hartman's celebrated faculty members including Yehuda Kurtzer, president of Shalom Hartman Institute of North America and Rabbi Donniel Hartman, president of the Shalom Hartman Institute. Based on Hartman's "iEngage" curriculum, originally intended to inspire North American Jews to move from a crisis relationship with Israel to one of values and aspirations, the Fellowship cohort explored ideas that included Israel beyond the crisis narrative, ideas of power and powerlessness, democracy and Jewish statehood, renewed Jewish content in Israeli popular music, different ideas of Jewish peoplehood, and the value of Israel to the Jewish world.

Both on campus and in the broader Jewish world, Israel has become a great source of communal anxiety and sometimes division because crisis based narratives, a once necessary context for Israel's emergence, are now outdated and beside the point. Young North American Jewish adults, with their strong national identities and belief in democratic values, struggle to relate to Israel through older ideas of survival, either of Jews outside Israel or Jews within it, and aren't interested in relating to Israel based solely on its national Jewish religious identity. The Hartman Fellowship parallels Hillel at EMU's efforts to find innovative pathways for Jews and non-Jews to explore Israel as a complex, multi-cultural society with all the usual challenges of a democracy, and the added challenge of being the only Jewish nation not only in its own neighborhood but in the world.

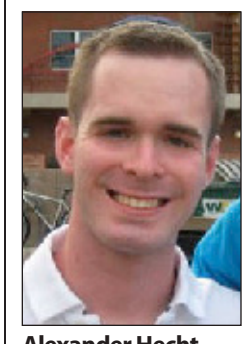
Hartman and Hillel chose an exceptional group of campus professionals who serve in a variety of professional roles, representing several countries and every type of campus imaginable in recognition of the crucial role that Hillel professionals play in the development of the next generation of Jews. Each Fellow was selected to be a thought-leader and change-agent in their local communities and on their campuses, focusing on the complexity and challenges of the relationship with Israel and on other major issues facing the Jewish people. Silver notes that, "as far as I'm aware, this is the first time such distinguished educators from the Jewish world have come together with the boots on the ground in a long term endeavor; I am incredibly excited to be part of the process that will articulate a 21st century vision for Jews outside Israel to build relationships with her."

The Fellowship will be directed by Rabbi Chaim Seidler-Feller, a long time Hartman faculty member and executive director of the Yitzchak Rabin Hillel Center for Jewish Life at U.C.L.A. for over 36 years. In addition to the week-long seminar in Israel this past July, the cohort met at Hillel Institute in St. Louis in August, will continue bi-weekly webinars throughout the academic year, and will meet in person in North America in January, concluding with a week-long intensive seminar in Jerusalem in July 2013. ■

Hillel at EMU welcomes new engagement fellow

Clara Silver, special to the WJN

Hillel at Eastern Michigan University welcomes Alexander Hecht to the staff as the new Engagement Fellow. This new part-time fellowship is sponsored by Hillel at EMU and the Irwin and Bethea Greene College Life Fund, and is designed to build engagement, organizational, leadership, marketing, and relationship skills for a young professional in Jewish communal service. Hecht will be challenged to keep Hillel at EMU's strong engagement momentum moving forward through innovative and creative initiatives at both EMU and Washtenaw Community College.



Alexander Hecht

Hecht will be joining Hillel at EMU after spending the past year living and studying in Jerusalem. Born and raised in New York, Hecht received his B.A. in Judaic Studies, with a minor in History, from the University of Arizona in 2011. Hecht began his work mid-August and will continue through the academic year. He can be reached at program@emuhillel.org or at the Hillel at EMU office at 482-0456.

Hillel's new plan: Programming for and by students not so involved in Hillel

By Neil Rubin

ST. LOUIS (JTA)—Meet 22-year-old Jeremy Moskowitz, the poster child for what Hillel hopes will be a revolution in campus Jewish life. The catch: He didn't spend much time at Hillel during his four years at Duke University.

Moskowitz attended Jewish day school before college, but chose Duke in part because it was "less Jewish." Once on campus, he stayed away from Hillel except for a few Shabbat dinners, instead throwing himself into Greek life as a leader of the AEPi chapter there.

But a Hillel staffer challenged him to reach out to students uninvolved or little involved in Jewish life. By his senior year he had agreed to serve as a Hillel Peer Network engagement intern, a key role in the international campus organization's thrust to use students not very involved in Hillel to reach other students not very involved with Hillel — with programs having little if any overt connection to Hillel.

In Moskowitz's case, this meant building his own 12-by-12 sukkah and inviting 28 people over for a meal, and hosting a Passover seder for 73 fellow students — Jews and non-Jews — in his backyard, not to mention cooking 80 or so matzah balls and creating his own hagaddah that included photos, jokes, traditional prayers and Mad Libs (Hillel provided kosher chicken and seder plates).

"A friend called her mom after and said, 'You'll never guess where I just was. I was at a Passover seder," Moskowitz says with a grin while taking a break from last week's Hillel Institute, a gathering at Washington University here of about 1,000 Hillel professionals, student leaders and guests.

For Moskowitz, the conference was the star of a post-graduation yearlong stint as the Bronfman fellow at Hillel's Schusterman International Center, the operation's headquarters in Washington, where he will serve as an assistant to Hillel President Wayne Firestone, learning the ins and outs of running a high-profile international organization based in the nation's capital.

For the wider Hillel movement, the gathering in St. Louis served as a rollout venue for a new five-year strategic plan that the organization's board approved in May. The plan, pushed by Firestone, looks to build on the work of Moskowitz and the other 1,200 peer outreach interns on 118 campuses — and moves further away from the traditional model of focusing primarily on improving programming inside the walls of campus Hillels for the most Jewishly engaged students.

It has an ambitious mandate: The 800-plus Hillel professionals active to varying degrees on more than 500 campuses are now supposed to "engage" 70 percent of identified campus Jewish students, having "meaningful" interactions with 40 percent of them and turn 20 percent of them into Jewish leaders.

"Jews are leaders all over campus, but we had to come back to teach them about what it means to be Jewish," says the low-key Firestone, who can rattle off statistics one moment while retelling stories of a student's profound shift in Jewish identity the next.

Speaking of students like Moskowitz, Firestone adds, "When we get them to talk about and understand what it means to be Jewish, we have a force multiplier. We think about them as 'prosumers,' not just people we are servicing but people who are building communities."

The goal is being implemented by retraining staff, putting senior Jewish educators on some key campuses, putting Israeli shlichim, or envoys, on others and injecting a mantra of engagement into all things Hillel. Costs for the effort remain elusive, and privately some staffers worry about the new thrust sapping resources from existing programs as well as how their results will be measured. Nonetheless, it is taking root and Hillel has reams of statistics, studies and plans that it says shows the push is worthwhile.

University of Michigan students at the 2012 Hillel Institute

Some in the Jewish world are taking note. Rabbi Rick Jacobs, president of the Union for Reform Judaism, spent two days at the conference in St. Louis to study how the engagement effort could help his movement.

"What everyone sees at Hillel is an incredibly smart, transformative process to literally re-create a whole different kind of campus Jewish life," Jacobs told JTA. "It's really remarkable to watch, certainly for someone in the midst of our own refocusing and realignment."

Also taking notice is the University of Toronto. Hillel's Ask Big Questions initiative has been adapted campus-wide by the university's president, David Naylor. The push fosters conversations around "practical and existential topics" such as politics, social change, biology and God.

Launched last year on 13 campuses, the initiative has involved 72 fellows building relationships with 3,574 students, according to Hillel.

The engagement agenda began in earnest in 2008 when the Jim Joseph Foundation gave Hillel $10.7 million that was used in part to create 10 senior Jewish educator positions on various campuses. They set to work with 12 campus entrepreneur interns — students whose goal was to speak one on one with their peers about where they might fit into Jewish life offerings on campus.

By Hillel's calculations, those educators and interns took part in a combined 746 personal encounters with students in one year. About a third of the students said they never or rarely went to the Hillel building.

"The No. 1 reason students told us they didn't participate in Hillel was that they didn't know anyone who was going to be there or didn't think they'd like the people there," said Graham Hoffman, Hillel's associate vice president of strategy. "By cultivating relationships with these people we can overcome that."

To figure out how to push forward with its new vision, Hillel hired the Monitor Institute, the consulting firm that helped Teach for America plot a blueprint for achieving its goals. Even with a well-researched plan, implementation will not be easy — it requires recruiting, training and retaining staff, says Scott Brown, a Hillel executive vice president.

"We need more investors and resources to do this," Brown said. "If it's about relationships and strategies, you need more hands on deck to do all this at a higher level."

Hillel directors who buy into the concept say the bottom line remains making students comfortable enough to talk about their emerging identities as young adults. That's what Rabbi Danya Ruttenberg says is her focus as the supervisor of the Northwestern University Hillel's Campus Rabbi & Questions That Matter program and the previous three years as the senior Jewish educator at the Hillel at Tufts University.

"The heart and soul is the relationships," she said. "People who previously had no reason to care about Judaism or thinking it didn't have anything for them, once they began to trust me or my interns, their willingness to be open to a new experience was extraordinary." ■

Look beyond the numbers to the students

Tilly R. Shames, executive director, University of Michigan Hillel

As a thriving Hillel, we at University of Michigan Hillel often get asked to provide examples of our best practices or to send our marketing materials to others for ideas. We're always happy to share our success, but the answer doesn't lie in our calendar of events or glossy paper. Yes, we run dozens of programs weekly that reach out to 1000s of students on campus. But the secret to our success doesn't lie in our programming. If asked to identify the one lesson that we've learned that has made us successful it is simply: It's Not About The Program! The program is the vehicle through which we do everything else that matters. We believe in building strong communities, nurturing student leadership, enhancing campus culture, embodying Jewish values, and engaging students in Jewish life. And we are able to do all of this by valuing the individual and our community over the program.

We believe in our students, their stories, and their potential to drive the American Jewish community forward. When our staff team sat together as Hillel Institute this year to plan for 2012–13, we looked more deeply into what the 70-40-20 model of engagement (as outlined in the accompanying Neil Rubin article) would mean for our Hillel. We know that it is not about the numbers but rather about the experience of each of those individuals. The goal is to reach at least 70 percent of our Jewish students, whose names we know, whose stories we are learning, and who occasionally access all that we offer; Then to help grow the 40 percent who are exploring ways to integrate Jewish life and community into their time on campus, by attending programs, going on a Taglit-Birthright Israel experience with our Hillel, or volunteering in our community; And then to support the 20 percent, who have chosen to be our partners in leading the Jewish community on campus forward, or who invest deeply in their learning and involvement in the Jewish community.

The 70-40-20 model reminds us of the breadth of our community and of the importance of looking beyond the core of those who access Hillel and Jewish life on campus on a regular basis. It also reminds us of the depth of learning and leadership development that allows us to build the capacity among our core students.

In all of this, our students are our partners. The professional staff cannot grow our community alone. Whether in producing programming or engaging students on the periphery of Jewish life, we know that by building our students up for success, we will be a stronger community as a whole. So rather than focus on the programs, we focus on the students, their growth, their leadership, and their ownership and authorship of their Jewish experiences. That is the key to our success.

This month at Temple Beth Emeth

Rabbi Lisa Delson, special to the WJN

Families with Young Children (FYC): Shabbat Service times every Friday

Tot (0–5 year olds) Shabbat Services led by Rabbi Levy and Cantor Annie Rose, 5:30 p.m.

Dinner for Tot Shabbat and Sukkat Shalom, 6 p.m.

Shira (Song Session), 6:30 p.m.

Sukkat Shalom (6–10 year olds) Shabbat Services lead by Rabbi Delson and Cantor Annie Rose, 6:30 p.m.

Popsicle Oneg, 7 p.m.

Adult Hebrew Drop In and Sign Up at Beth Israel

Wednesday, September 5, 6–7 p.m.

Learning Hebrew can enrich your experience in services and its challenging. For those interested in learning Hebrew, at any level, Temple Beth Emeth and Beth Israel Congregation are once again partnering to offer a wide range of Hebrew classes. There are three courses of Hebrew at the 100 level, which is beginning Hebrew at various stages; a 200 level conversational class as well as a 200 level biblical class. If you are not sure which level you are in, come and meet the instructors. For questions, contact Rabbi Delson at ldelsonattemplebethemeth.org.

Adult Hebrew

101 – Tuesdays, September 11, 18, at 7:25–8:15 p.m. at Temple Beth Emeth (no Hebrew background)

103 – Wednesdays, September 12, 19, at 6:30–7:30 p.m. at Temple Beth Emeth

104 – Tuesdays, September 11, 18, at 6:15–7:15 p.m. at Temple Beth Emeth

Prospective Member Shabbat

Friday, September 7, 7:30 p.m.

TBE is an open, vibrant, and growing community. For those new to town and not so new to town, join in for two special Shabbat services to learn more about the Temple Beth Emeth community and celebrate Shabbat.

Preparing Your Heart for the High Holy Days: The Role of the Individual in Community

Saturday, September 8, 8–10 p.m.

This year, in conjunction with Selichot Under the Stars, Rabbis Levy and Delson will debate and discuss how the individual lives within the community. This topic is not only relevant at the High Holy Days, but has the ability to define what these upcoming holidays mean in the context of the larger community. The session will conclude with havdallah and dessert before Selichot services.

Interfaith Family High Holy Day Prep Class (NEW!)

Sunday, September 9, 10 a.m.–12:30 p.m. at Mighty Good Coffee, 217 North Main Street

In cooperation with the Jewish Outreach Institute, Temple Beth Emeth is offering a free, one-time High Holy Day Prep class for moms and dads who come from other religious backgrounds. Through hands-on activities and discussions, participants will explore the "how-to's" and purpose behind the various High Holy Day rituals; examine some of the prayers one will hear in synagogue and in the home; and learn the virtues of some traditional Rosh Hashanah foods and the concepts behind fasting for Yom Kippur. Participants will also discover ways to answer their children's questions and discuss some of the intricacies of participating in a Jewish holiday celebration when you yourself are not Jewish. Rabbis Delson and Levy will be facilitating this course. RSVPs are required to jhainesattemplebethemeth.org or at 665-4744 by September 5. This program is free and open to anyone in the Washtenaw county community. Babysitting will be provided upon request.

Men's Torah Study

Wednesday, September 12, 7:30–9 p.m.

Temple Beth Emeth's Men's Torah study meets twice a month for an evening of learning. Refreshments served. For more information, contact Roger Stutesman, rgstutesmanatsbcglobal.net.

Jewish Hikers of Michigan

September 23, 1–3 p.m.

Temple Beth Emeth sponsors a hiking group for the Jewish Community. The hike will leave from Furstenburg Park. It is located on Fuller Road just West of Gallup Park. The park can be accessed from Gallup Park via pedestrian bridge or from Fuller Road across from Huron High School. The hikes last between 1½–2 hours and are not physically demanding. No pets allowed. For more information or to be added to Jewish Hikers of Michigan's email list, contact Eli Avny, 883-9522 or jewish.hikersatgmail.com.

TNT: Break-the Fast

Wednesday, September 26, 8–10 p.m.

TNT is inviting Twenties and Thirties to the 3rd Annual Yom Kippur Break-the-Fast at Pizza House (618 Church St.). Stop by Pizza House any time after 8 p.m. and order some pizza, pasta, wings, salad or any other way you want to break your day long fast. Cost of food and beverages is on your own. RSVP to Rabbi Lisa Delson at ldelsonattemplebethemeth.org or 665-4744.

Sukkot picnic and sukkah decorating

Sunday, September 30, 6–8 p.m.

TBE welcomes Families with Young Children from the community to help decorate the TBE sukkah. There will be decorating activities for children, pizza and salad bar dinner, lulav and etrog service after we finish decorating the Sukkah, song singing, and more. Pizza Dinner and Salad Bar is $5 for adults and $2 for children. RSVP and prepay at http://secure.templebethemeth.org. ■

A tale of two Facebook profiles

Soo Ji Minn, special to the WJN

Facebook profiles are not created equal. That's what Temple Beth Emeth recently learned through personalized consulting sessions with Lisa Colton, founder and president of Charlottesville, VA-based Darim Online.

"There's a difference between an organizational page and an individual profile," says Colton.

Temple Beth Emeth originally had an organizational Facebook profile managed by Rabbi Lisa Delson. But it was not clear that Rabbi Delson was the person behind the page. That changed after TBE's first consulting session with Colton. TBE was in the first cohort of URJ's Social Media Boot Camp Coaching and Consulting Grant with Darim Online. The grant award included personalized consulting with a Darim coach. Darim Online is a consulting firm dedicated to advancing the Jewish community by helping Jewish organizations align their work for success in the digital age.

"We encouraged TBE to transition the profile to a real person to maintain the relationships and ability to listen to their members, but to also make the profile compliant and in line with Facebook's culture," says Colton. Personal profiles, per Facebook's terms of use and Facebook culture, are for individuals. Pages are the structure by which organizations (or companies, celebrities, brands) to have a Facebook presence. "While I might feel skeptical and even defensive about an organization 'befriending me' on Facebook," added Colton. "I have a totally different feeling about being connected to my rabbi on Facebook. As people speaking to people, it's a vibrant platform for deepening relationships and extending conversations."

So TBE now has an organizational page (https://www.facebook.com/templebethemetha2) and Rabbi Delson has a Temple profile page (https://www.facebook.com/rabbidelsontemplebethemeth). Truth be told, Rabbi Delson still manages both. At last count, the TBE page has 91 likes. Rabbi Delson Temple Beth Emeth has nearly 600 friends. Clearly, people like talking to a real person. "I can have conversations on Facebook with people that are more immediate and that they might not feel comfortable having in person," says Rabbi Delson.

Temple member Bette Cotzin agrees. "Having Lisa's face personalizes the connection so that it's just not a nameless Facebook post."

According to Colton, Facebook is an important, inexpensive, and efficient way to build more points of possible connection and strengthen community. Through regular coaching sessions, TBE has been working with Colton to further open our communication channels through Facebook. On almost every call, Colton encourages TBE to identify temple members who are trusted and have strong online networks to share their experiences online and invite their friends to join in the conversation or event.

"I love that TBE has a presence on Facebook," says TBE member Marjorie Lesko. I've used it to find fun things of a Jewish nature, which I can then forward on to the community."

For Rabbi Delson, both the profile and the organizational page are helpful to building community at TBE. "For people who are new to Judaism or are starting to learn about Judaism, they can feel comfortable looking at information without stepping into the congregation," she says. "I've had quite a number of people become friends or like the TBE page before coming to my Basic Judaism class."

But there is more to Facebook communications than posting. Learning how to manage relationships on Facebook is an art form. Once members know that TBE is listening to them on Facebook, TBE must facilitate conversations. The best posts—as evaluated by the number of likes, shares, and comments—are those that talk about people, values, and practices. Even sharing something as ordinary as new office furniture elicited 12 likes and four comments on Rabbi Delson's TBE profile page. Asking widely applicable questions—the more specific the better—also enables a congregation to listen more. For example, when TBE asks on Facebook on any given Friday, "What are you thankful for on this Shabbat?," the answers provide insight into what is important about Shabbat to TBE members. According to Colton, the real conversations also make the virtual space feel more intimate and allow participants to get to learn something they might not have known about Judaism and about what matters to fellow congregants.

"Profiles are powerful," sums up Colton. "They allow two-way listening." ■

AARH monthly learner services delve into Shabbat traditions

Carol Lessure, special to the WJN

Ever wonder why Jews stand, sit or bend knees during certain prayers? What about the Amidah (silent prayer) can it really be the pinnacle of the service? These questions are explored during the Learner Service, a nine session curriculum designed by Ann Arbor Reconstructionist Havurah rabbinic intern, Aura Ahuvia. First offered in 2008 by AARH, the Learner Service encourages participants to explore the traditions, meaning and background of the Shabbat morning service and find a personal path to greater meaning in Jewish prayer.

The nine sessions take place on the first Saturday of each month from September–June and follow a curriculum with different topics each session. The service provides

PHOTO CREDIT: JANINE STEPHENSON.

Aura Ahuvia, Rabbinical Intern, Leora Druckman, & Elizabeth Hepola at a AARH torah service.

Jewish adults (as well as those soon to be bar/bat mitzvah) the chance to learn through active learning, sharing, singing and discussion. Participants will explore the shape and contents of the prayer book, the history and meaning of prayers like the Shema, the Amidah and those associated with the Torah service, as well as more general topics like the people, prophets and historical events that helped shape the service. The services are best suited for ages 11 and up and often parents will learn side by side with their preteen children.

The first Learner Service for 2012-2013 takes place on Saturday, September 8, from 10 a.m.–12:30 p.m., at the JCC.

Beth Israel Congregation September activities

Elliot Sorkin, special to the WJN

Beth Israel Fair

Sunday, September 2, 11:30 a.m.–2:30 p.m.

Beth Israel Congregation's annual end of summer carnival features games and activities for all ages. Children's activities will include face painting, a bounce house, and arts and crafts. Craftsman Ron Sussman of "Ron's Glass" will give a demonstration on creating stained glass art pieces. All attendees will enjoy free sno-cones. A hot dog lunch will also be available for $5 per person.

A highlight of this year's fair will be a concert from children's musical entertainer Marc Rossio, "The Marvelous Toy," beginning at 1:30 p.m. All activities are free and the Beth Israel Fair is open to the community.

Gahanna, Ohio, resident Marc Rossio, spends his time playing guitar, composing, singing, touring, and recording music. He loves his audience, and the feeling is mutual. Some of them even give him hugs. Preschoolers are his biggest fans, but their older brothers, sisters, and parents embrace his music too. This creative children's musician uses "The Marvelous Toy" as his stage name. He borrowed the name from the title of a Tom Paxton song. His spontaneous act fits perfectly with the description of the toy in the song: "It went 'zip' when it moved and 'bop' when it stopped and 'whirr' when it stood still."

Marc Rossio

Rossio has long curly hair, a beard, and a warm smile. His debut CD, *Batteries Not Included*, includes classic children's songs along with Rossio's original compositions. Although Rossio's stage persona is hip, casual, and fun, he is passionate about teaching children about Judaism. In his second CD, *L'chaim—To Life!* he introduces prayer, Jewish holidays, and lighting Sabbath candles. He even teaches a little Hebrew, too. His most recent CD, *Think Outside the Box*, was released on August 26, 2011 and features ten original compositions. Rossio's CDs are currently available for sale at Beth Israel and two of his CDs, *L'chaim – To Life!* And *Think Outside the Box*, can also be downloaded from iTunes. For more information about Rossio, interested people may visit his website at www.http://www.themarveloustoy.com

Community adult Hebrew classes

Beth Israel Congregation and Temple Beth Emeth collaborate to offer a wide range of Hebrew classes for adult learners at all levels. There are three tracks of Hebrew being offered, courses for beginners, courses that focus on conversational Hebrew and courses that focus on biblical Hebrew.

There will be a 12-week Hebrew session beginning the week of September 9, as well as a 12-week session beginning in January. Tuition for each session is $180 for members of TBE or BIC, and $200 for non-members. Tuition for full-time university students is $50. Contact Beth Israel (665-9897, rabbisoffice@bethisrael-aa.org) or Temple Beth Emeth (665-4744) for a schedule of class times. If one is not sure which level to sign up for, a Drop-In and Sign-Up event held at Beth Israel on Wednesday, September 5, from 6–7 p.m., will help to determine which class is best. You may also contact Cindy Saper at 665-9897, or email school@bethisrael-aa.org.

The classes are taught by two veteran Hebrew instructors, Malli Holoshitz and Pauli Weizman. Holoshitz is a native Israeli who has taught Hebrew for many years; she is noted for her lively and animated teaching style. She earned a Ph.D. in education from the University of Michigan, and serves as the head of the Hebrew department at the Frankel Jewish Academy of Metro Detroit. Holoshitz has taught at the School of Education at Eastern Michigan University, as well as at the U-M, where she received an "Excellence in Education" award.

Weizman has been teaching Hebrew at the U-M since 1987, and is the proud recipient of an "Excellence in Education" award by the Department of Near Eastern Studies. She is a native Israeli and has earned two masters degrees—one in Teaching English as a Second Language and the other in social work; she also has a bachelor's degree in Hebrew Linguistics.

Shabbat in the Park

Friday, September 14, 6 p.m. at the County Farm Park, 2230 Platt Road, Ann Arbor

Participants experience an outdoor Kabbalat Shabbat service led by the Beth Israel rabbis in a natural environment, located near the Beth Israel Garden. The service is followed by a dairy potluck Shabbat dinner, which includes produce from the Beth Israel garden. County Farm Park is located at the southwest corner of Washtenaw Avenue and Platt Road.

Rosh Hashanah family celebration for young children

Sunday, September 16, 4-4:45 p.m.

The Main Sanctuary is the site of Beth Israel's annual "Rosh Hashanah Family Celebration"—a program of stories, songs, a large group activity, special treats, and the blowing of the shofar. While the program is intended for families with pre-school and early elementary aged children, all are welcome. This program is offered free of charge to anyone in the community, and no tickets are required.

K –5 Family program on second day of Rosh Hashanah

Tuesday, September 18, 11:30 a.m.

On the second day of Rosh Hashanah, a Rosh Hashanah family program, Apples and Pomegranates, is offered in a tent set up in the Beth Israel courtyard. (Children will be brought in from the High Holiday children's programming.) It is based around the tradition of eating special foods to inaugurate the new year. Families will have the opportunity to learn about these foods and their symbolic meanings, and enjoy samples as well. The program also includes stories and songs, the blowing of the shofar. This program is free of charge to anyone in the community and no tickets are required.

High Holiday child care/services for ages 3 and up

Childcare is offered for all children ages 3–5 years old on the first and second day of Rosh Hashanah and on Yom Kippur. There is a fee for this service.

Two-hour creative child and youth programs are offered on the first and second days of Rosh Hashanah, and on Yom Kippur. A separate Kol Nidre services is offered to 6th–8th graders, and to 9th–12th graders on Erev Yom Kippur at the Garfunkel-Schteingart Activities Center. There is no fee for these programs.

Regular High Holiday tickets

Tickets for the High Holidays are provided free of charge to all members of Beth Israel. Non-members may purchase tickets for the High Holiday Services, although no tickets are required for the Rosh Hashanah Family Celebration for Young Children and the K–5 Family Program on the second day of Rosh Hashanah. Those interested in further information are asked to call the synagogue office at 665-9897.

Free tickets for High Holidays for newcomers, graduate students and first and second year medical residents, and special dues for those 35 and under

Individuals and families who have moved to Washtenaw County since last Yom Kippur, may request free High Holiday tickets as Beth Israel's way of welcoming them into the local Jewish community. Graduate students and first and second year residents with I.D.s with documentation may also request free individual tickets. Request forms must be submitted before the holidays, as no tickets can be provided immediately prior to any service.

People who are age 35 or younger may become members at a special rate of $300 for the whole family for their first year of membership (plus USCJ dues assessment of $34.75). Graduate students and first and second year medical students may also become members in a voluntary dues opportunity.

Thirsty Third Thursday

Thursday, September 20, 8 p.m.

Men's Club offers this monthly event after the evening service at 7:30 p.m., enjoying coffee and snacks at a local establishment while discussing topics of Jewish interest. For more information or to suggest topics of interest, contact Shelley Aronson at 222-0079.

General community is always welcome to events

All of Beth Israel's events, educational offerings, and recreational programs are open to the general community. If you would like further information, call 665-9897 or visit www.bethisrael-aa.org, or Beth Israel's facebook page.

Beth Israel Religious School starts week of September 9

Beth Israel Religious School provides engaging classes and programs for children from preschool through eighth grade, with the Madrichim program offered for high school students. Parents are encouraged to contact Cindy Saper, director of education, at 665-9897 or school@bethisrael-aa.org to introduce themselves, or to talk anytime about Jewish education, learning Hebrew, Israel trips, summer camp, and more. BIRS begins on Sunday, September 9, for all K-12 students.

Gan Katan

All 3- and 4-year-old children and a parent are invited to join the new Preschool Program started last year, beginning Sunday, September 30. Gan Katan ("little kindergarten") features stories, games, songs, and activities, all designed to introduce the children to the synagogue building, community, holidays, traditions, and culture. Peretz Hirshbein will be the teacher for this class, and students will also get to know librarian Stacey Tessler and other school staff. Gan Katan will meet in room 4 of the school wing from 10–11:45 am. There is a fee of $150 for the year. Contact Cindy Saper, the education director, at 769-2041, school@bethisrael-aa.org for more information. Non-members are also able to attend, for no additional fees.

BIRS Gan and Alef Classes (Kindergarten and 1st grade)

These Sunday morning classes are filled with age appropriate prayer, songs, stories, crafts, and other learning activities. Parents are occasionally invited to join in the fun and learning with their children.

BIRS Elementary Program (2nd-5th grades)

Second (bet) through fifth (hei) grade students attend BIRS on Sunday mornings and Wednesday afternoons. The focus is on Jewish experiences, with an additional emphasis on learning important skills and content in: Hebrew reading, prayer, Bible, holidays, and Jewish values. The study of conversational Hebrew helps students develop fluid reading skills and appreciate Hebrew as a living language that connects them to Israel and the worldwide Jewish community.

BIRS Middle School

Middle School students at Beth Israel experience innovative opportunities, including semester-long electives, a sixth grade Shabbat program, family Shabbat dinners, and the Bar/Bat Mitzvah Family Series. The curriculum includes courses in Jewish lifecycle, ethics, traditional texts, Hebrew language, *tefillah*, and history. Teachers engage students in quality discussions and activities as they explore what it means to live as a Jew today. Eighth grade students study from a curriculum called "The Jewish Lens," and use photography skills to explore their Jewish identity and reflect on their education and experiences. Kadima and Rosh Hodesh: It's a Girl Thing both offer middle school students additional opportunities for enrichment and fun.

High School students at Beth Israel

High School students participate in the Madrichim Program, which consists of two tracks: students in the Educational Assistants Track work with elementary students and students in the Service Track spend most Sunday mornings volunteering in the community. The high school students get together for regular study sessions with the rabbis. They may also join in many other synagogue and community activities, such as: taking Hebrew classes through Keshet Ann Arbor, and participating in Beth Israel's Alternative Spring Break Trip. ■

An Apple app for Rosh Hashanah

Rabbi Ahron Goldstein, special to the WJN

The main mitzvah of the day on Rosh Hashana is the sounding of the shofar. In fact, during the previous month of Elul we sound the shofar every day in the morning (with the exception of Shabbat and Erev Rosh Hashana) to prepare us for Rosh Hashana.

There's an analogy that the Baal Shem Tov brings to explain why we blow the Shofar on Rosh Hashana. There was once the son of a king who left his father's palace for a long time and wound up forgetting all about his life in the royal palace. He was living a completely different lifestyle than that in which he was raised. He even forgot the language that was spoken in the royal palace. One day, the prince got inspired and decided that he wanted to return to be with his father the king. He came to the palace dressed in tatters, looking fully like the pauper that he was. He attempted to gain entry to the palace grounds and was rebuffed by the guards, who didn't recognize him as the prince. Finally, he got word to his father that he wanted to return. When he saw his father he let out an anguished cry from deep within his heart. He cried, "Father, Father please save me." The king didn't recognize this man - who didn't dress like the prince—didn't speak like the prince, etc. But the sincere expression of the desire to return to his father that came from the depths of his soul, stirred the king to recognize his child and lovingly welcome him back to the palace.

The analogy is that we, the children of God, sometimes stray from the way our Father wants us to live our lives. We leave the good way of life that Hashem has offered us and often become like the prince—living, spiritually, in tatters, poverty and illiteracy. It is also an analogy to the journey of the soul as it leaves the glory of Heaven and is placed into this physical body in this physical world. Unfortunately, when we go astray from God's blueprint for living our lives (the Torah) and do things we shouldn't do, it's like the prince leaving the palace in royal garments but eventually rendering them to tatters as he continues to live a lifestyle away from the palace. So it is with our souls as we choose ways other than those of the Torah. They become tattered with the negative influences and behaviors to which we expose them.

Nevertheless, one day each year comes Rosh Hashana. And, like the prince became inspired to return to his father the king, a Jew's soul is inspired on Rosh Hashana to return itself to the dominion of God, its father. The soul of a Jew perks up and penetrates through the body and its negative influences, and screams out to God from the depths of our heart with an inner crying, "Father, Father in Heaven—Please save us." It is this, the Baal Shem Tov tell us, that is the sounding of the shofar, the crying of the heart of the soul of a Jew to Hashem that we want to reunite and reconnect with our Heavenly Father.

The teachings of Chassidus explain that within the crying of the soul to God there are two parts. There is the content of your cry and there is the act of crying itself. When we are speaking of the sounding of the shofar, the crying of a soul to Hashem, the main point is not so much the content of the crying. Meaning to say, it's not which language is being used, not the level of erudition of the vocabulary, or the content of the cry, but simply the fact that one is sincerely moved to cry out to God. If, by contrast, we say that the most important thing is the content of the cry, then there can be distinctions made between one Jew and another Jew. One Jew may speak more elegantly than another, one may have greater or lesser needs than another, etc., but if we are speaking about the act of sincerely crying out from the heart, then all Jews are equal.

When it comes to Rosh Hashanah we are all moved. We all want to reconnect with God. That is the most important thing. This is what the Baal Shem Tov says, and is explained further in Chassidus, that the most important aspect of the analogy of the king and his son is the sincere, anguished cry to return—not the manner in which it is presented. Even when his son couldn't speak the language of the palace and had lost awareness of its protocols, the sincere cry of the prince connected with the heart of the king. There are even different forms of sincere crying. It can be done as a cry which one hears, or it can be an inaudible cry within one's own heart. But what we all have in common on Rosh Hashana is that, in our own individual ways, we are all crying out to Hashem - and this is expressed through the sounding of the shofar.

The sounding of the shofar—as an expression of our sincere cries—is accepted in heaven by Hashem. How do we know that Hashem listens to our cries? The best proof is the fact that we say a blessing on Rosh Hashanah declaring that Hashem listens to the sound of the shofar from the Jewish people with mercy. There's a known rule in Jewish law pertaining to saying a blessing with Hashem's name. We can only say the blessing using God's name if we are certain that we have to say it. If one is not certain whether or not to use the blessing, the rule is "when in doubt, better without". That is, one should not say the blessing. The reason for this is that we are forbidden from uttering God's name in vain. It would be a desecration of God's name and thus a violation of one of the Ten Commandments prohibiting the use of God's name in vain. So the very fact that we say this blessing (that Hashem listens to the shofar sounding of the Jewish people) and utter God's name, guarantees that the shofar sounding is listened to and accepted by Hashem.

To further elucidate this concept we can use an analogy that is attributed to a great rabbi and defender of the Jewish people, Rabbi Levi Yitzchok from Barditchev. He says that when we make this blessing (that Hashem listens to and accepts our shofar pleading) it is similar to a young child who wanted to eat an apple that his father had. However, the father wasn't ready to give the apple to his son. So the son thought up a way to trick his father into giving him the apple. The son went ahead and made the appropriate blessing that is made prior to eating an apple (using God's name). In order that his beloved son wouldn't be guilty of desecrating God's name by making an empty blessing, the father, out of mercy to his child, had to give to his child the apple to eat so that the blessing would not have been in vain and his son a transgressor of God's commandment. (Could this have been the first Apple App ?) Similarly, on Rosh Hashana, when we make the blessing to Hashem " that He listens to the sounding of the shofar with great mercy," Hashem, like the father in the analogy, has no choice, in a manner of speaking, but to grant his child's (our) request in order to keep us from transgressing a commandment using His name in vain. So, if in the simple relationship of a father to a child, the father would be remiss if he let his child desecrate God's name for the want of a mere apple, how much more so in the relationship between Hashem and the Jewish people? We trust that Hashem, in his abundant mercy and forgiveness, would not let his people commit the sin of using His name in vain. And Hashem wants to bless us - he is simply waiting for us to do our part and ask for it with our prayers. For sure, Hashem wants to give us a good year and for sure wants to listen to the shofar. So there's no doubt that when we make the blessing to Hashem, God will listen to us and give us a good year, with great blessings and everything we need. Therefore, with this in mind, we go ahead on Rosh Hashana with certainty that when we blow the shofar, it will reach Hashem and God will accept all of our prayers in a good way and will grant every Jew a good year, a sweet year, a happy year, and a healthy year. ■

This year's Rosh Hashanah

Rabbi Elliot Ginsburg, special to the WJN

This year's theme at Pardes Hannah is "Holding and Letting Go"—two essential acts (both metaphorical and literal) for "living in this world." Without these, we cannot love or forgive, make commitments or find release from entanglements, let others in or afford them "space" for their own unfolding. Without this dance, this existential two-step: there is no points of balance, no way to go deep, no way to serve.

Sometimes we incline sharply to one side, favoring either embrace or release; other times we consciously hold however lightly, the two in balance. Still other times, both are present in a kind of simultaneous layering of awareness. What is so compelling about this theme is that it is virtually everywhere: in our smallest moments, and in our largest, most decisive events. While we can readily draw on examples from our own lives, it is reassuring to know that Jewish Tradition recognizes these moments, indeed names them and includes them in spiritual practice.

Ellul-and-the-Days-of-Awe just might be the most propitious time for us to explore the processes of holding and letting go. While daily life affords countless chances for reflecting on holding and letting go, the month of Ellul and the Days of Awe form a 40-day period of intensified reflection on the big questions. Even for those of us who don't have a daily practice, Rosh Hashanah and Yom Kippur are protected, communally sanctioned "retreats": time-out that allows for time-in. Collectively and individually, we might find ourselves asking: What does it mean to hold responsibility for our acts?

Or we might ask: What might it mean to live from (hold to) our core commitments, to live from the inside out? How do we uphold them, as we traverse the magnetic force field of commodifed culture and the inevitable curveballs that life throws us? And as we contemplate practices of letting go, we might ask: what behaviors no longer serve us? What stories have we been carrying about who we are that no longer fit? What false names for ourselves and for God have we "taken on" whose hold we might try to soften, or be ready to give up? And: What new "names" can we provisionally hold or try on? Thus the Hasidic practice of drawing down a new "name" for God during the Days of Awe, which we can then explore or "work with" during the coming year." ■

High Holidays with Pardes Hannah: the Jewish Renewal community

Lucinda Kurtz, special to the WJN

Pardes Hannah, the Jewish Renewal Community of Ann Arbor, invites all spiritual seekers and community members to join us for the High Holidays and to participate in services led by Rabbi Elliot Ginsburg. Each year the Pardes Hannah community selects a theme to guide us through the Days of Awe. Community members reflect on this theme, and at various points during the services, share some way its key concepts have resonated in our lives. It is one of the ways that members, as a community, do *heshbon nefes*h (spiritual account-taking) for the year past, while opening up new personal and communal "heart-space" for the year that is a-borning.

Join Pardes Hannah to prepare for the High Holidays on Saturday, September 8, for Havdalah and Selichot from 8:30–10:30 p.m. at home of Rabbi Eliot Ginsburg and Linda Jo Doctor. Rabbi Ginsburg will lead services on the first day of Rosh Hashanah from 9:30 a.m. to 1:30 p.m., on September 17, at St. Aidans Church, on 1679 Broadway Street. This will be a traditional Jewish Renewal service with prayer, *niggunim* (wordless melodies), and teachings by community members. Second day Rosh Hashanah services, (a meditation service), will be on September 18, from 9:45 a.m. to 1 p.m., also at St. Aidans Church, followed by a potluck lunch at the home of Oran Hesterman and Lucinda Kurtz.

On Tuesday, September 25, Kol Nidrei preparations will commence at 6:30 p.m. and services will begin at 7 pm. at St. Aidans Church. On Wednesday, Yom Kippur services will begin at 9:15 am. with restorative yoga at 2:30 p.m., meditation and chanting at 4 p.m., Mincha at 4:30 p.m., Yizkor at 5:45 p.m., Neilah at 7 p.m. and shofar blowing at 8:06 p.m. Break-fast to follow.

For more information about Pardes Hannah, the High Holiday schedule and other fall services and holiday plans, call Lucinda at 635-9441 and check the Pardes Hannah website at http://pardeshannah.wordpress.com.

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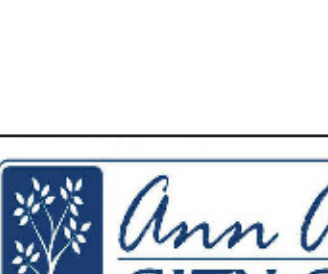

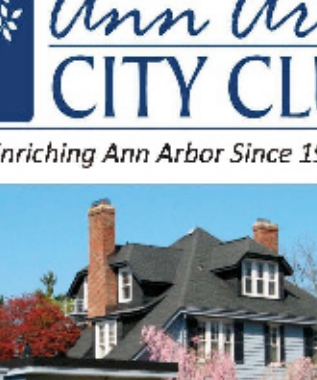

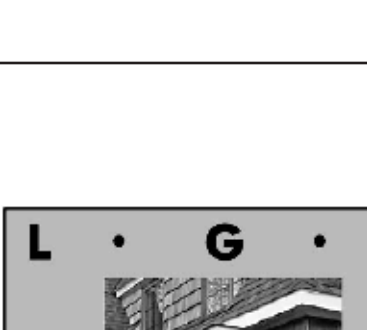

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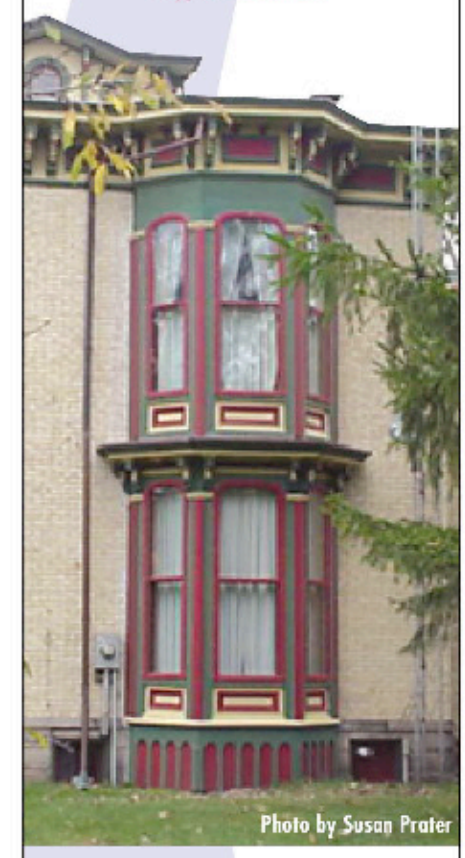

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Keeping our word, improving the world

By Dasee Berkowitz

NEW YORK (JTA) — Children beginning to acquire language face some amusing obstacles. Confusing basic words is one of them.

My son, for example, loved to stretch out his arms and tell me about something that was the biggest or the best "... in the whole wide word."My heart smiled every time.

There was something telling in his mistake.

Jewish tradition is no stranger to the link between words and the world. Words have great power. We recite each morning in the liturgy, "Blessed is the One who spoke and the world came into being" or "Baruch she'amar v'haya ha'olam."Words are more than signs. They have the ability to create. They are intrinsically holy. As S. Ansky relates in "The Dybbuk," "every word that a man speaks with sincerity is the Name of the Lord." For children, words describe what is concrete around them ("book," "banana," "car") and communicate their most basic needs ("water," "pee").

As adults, our relationship with words grows much more complex. We use words to build relationships ("I love you") and to break them down ("You're fired"). We use them to direct people, manage situations, reflect and pray. We also use words to chart our future behavior. We make promises and vows (in Hebrew called "neder"). Rabbi Jonathan Sacks comments on the meaning of a neder by saying, "When we bind ourselves by words, we are using language not to describe but to create — to create an orderly future out of the chaos of human instincts and desires."

No one knows this more than someone who is trying to stop some addictive behavior and makes a vow ("I will eat less sugar, I will stop smoking"), or who wants to create reliable work habits ("I will get that report to you on time") or build a relationship with others ("I will marry you"). Our promises to ourselves and to others guide our behavior and can shape our future.

Sacks continues, "What is unique to humans is that we use language to bind our own future behavior so that we can form with other human beings bonds of mutuality and trust." The care with which we choose our words is at the core of building relationships, family lives, communities and a just society. When we speak, our words can be relied upon. When we promise to do something, others know we will follow through.

But even with our best intentions, we fall short in many ways.

Yom Kippur is our time to reflect on the year that has passed and all the ways we wished we could fulfill the promises and nedarim we made.

One of the central aspects of the Yom Kippur liturgy is the confessional prayer, or vidui. In a chant audible only to ourselves, we beat our chest and recite a litany of missteps that begin, "We sinned before you ..." Hardly an exhaustive list, it represents the whole alphabet of sins (it starts with aleph and ends with tav). It is striking how many times that sins related to speech appear.

"We have sinned against you through idle chatter/ the way we talk/ foul speech/ foolish talk/ gossip/ speaking ill of others/ everyday conversation"— and the list goes on. The sheer number of sins on the list calling us to consider our speech confronts us to recognize that our talk is cheap. Far from holiness, we use our words to fill the silence at best and malign people at worst. Once sensitized to our overall use of speech, we can go a step deeper and consider another transgression mentioned in the confessional prayer: "We have sinned against you through empty promises"(Shvuot Shav).

Time and again we have said that we will do something and don't follow through. Slowly, these empty promises erode trust that binds people and communities together.

I have a personal practice every High Holidays season. Instead of sinking into the feeling of "where to begin" with the project of self-improvement presented by the High Holidays, I start small by picking one character flaw and focusing on correcting it. One year it was my struggle with being late, so being on time was my focus. Another year I felt like my friendships were fading into the background of my recent marriage, so I focused on investing more energy into friendships.

Last year, aware that there were many things I did not complete, my vow was to "keep my word."It was an amazing experience. I learned to measure my words. I wasn't the first to volunteer for projects that I knew I couldn't complete. And the ones to which I did commit, I was devoted to the end. By becoming more conscious about keeping my word, I worked to make my world a little bit more reliable. I certainly have more work to do in this area.

Maybe my son, in his innocent confusion, was onto something when he mistook "word" for "world." By keeping our word, we keep our world together.

This Yom Kippur, let us be more conscious of our words, their intrinsic holiness and their powerful potential to create a better world. ■

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Casting away your sins at Tashlich – it's not just fish food

By Edmon J. Rodman

LOS ANGELES (JTA) — Can ridding oneself of a year's sins really be as simple as tossing a piece of bread into the water?

Basically that's *tashlich*, or "casting away," a custom that many Jews practice each year at the seashore, lakeshore, stream or even koi pond. Simply find a place with flowing water and fish, and toss in a piece of bread (others turn out their pockets) to symbolically cast off sins.

Any place with fish will do, as their eyes are always wide open — symbolically like God — watching.

But is it really that easy? The list of transgressions we will recite on Yom Kippur is a long and complicated alphabet of falling short, and each year standing before the water, I wonder how can tashlich possibly work?

I'm not alone.

The commentary in the Rabbinical Assembly's Machzor Lev Shalem, which has a tashlich service, points out that "Some rabbis opposed Tashlich because it makes the complex process of separating sin from our lives seem too facile."

Too easy or not, for the growing number of Jews I see at the beach each year, tashlich does seem to provide the crust of a new us.

The custom, which is not mentioned in the Talmud and has origins dating probably to the Middle Ages, is related to a verse in the Book of Micah (Chapter 7-19) that during tashlich is usually recited:

"He will take us back in love;
He will cover up our iniquities,
You will hurl (v'tashlich) all our sins
Into the depths of the sea."

Maybe tashlich works because like our confession on Yom Kippur, it's all so public. It's one of those moments when we each get to see each other's sins — or at least an expression of them — and discover that we're not alone.

Standing side by side with other casters, we see the size and type of bread they toss and let the interpretations fly. Last year I received an email with some of those interpretations: pretzels for twisted sins, rice cakes for tasteless sins, a long loaf for laziness.

But in terms of size, does a bigger piece mean a bigger sinner? I suppose, or perhaps simply someone who likes to feed the fish.

Regardless, when the group is done tossing, the bread washes up on the beach: crusts, crumbs, crackers — while in terms of spirituality, I am still looking for the Wonder Bread.

Why bread anyway to represent our sins? Is it all those evil carbohydrates?

In another use of High Holy Days symbolism, on Yom Kippur we read about the scapegoat chosen to carry all the sins of Israel and then sent into the wilderness. At tashlich if the bread is our goat, then for me that's a lot on which to chew.

My slice is that bread, in Jewish tradition, the thing our homes are not supposed to be without — represents the every day — the very thing we are trying to change.

At the New Year, whether placing my errors on a goat or on rye, the issue is does casting them away create space for change?

Last year before the High Holidays, tossing away two garbage bags full of column false starts, meanderings and half-finished angry letters gave me room to move creatively. Would tossing away a piece of bread, psychologically speaking, provide room to move in other ways as well?

Looking for an answer, I contacted Chaya Lester, a Jerusalem psychotherapist and observant Jew who believes that tashlich is the first step toward making a change. Last year, Lester wrote a piece titled "The Psychology of Tashlich" on her jpost blog in which she said that "Tashlich is like Jewish ritual medicine. It's a classic psycho-spiritual technique for inner cleansing and health."

According to Lester, with whom I spoke recently, before tossing their bread away an individual should ask, "What happened this year that should now have my attention?"

"The individual needs to be conscious of the personal issue that they are placing on the bread," she said. "Movement happens when we access the power of our emotions."

"Write down the top 10 things that you want to cast off," said Lester, who with her husband, Rabbi Hillel Lester, founded the Shalev Center, a place for personal Jewish growth in Jerusalem.

Lester, who sees tashlich as "transformative," suggested that after tossing away their bread, individuals need to ask, "What should my action be? What is my next step?"

Lester and family observe tashlich at a lake in Jerusalem where the fish come up and take the tossed bread.

"It connects me to the Jonah story," said Lester, referring to the haftarah that is read each year on Yom Kippur afternoon and with verses — "you cast me into the depths, into the heart of the sea" — that also are recited at tashlich.

When we do tashlich, we are "casting out the negative narrative, authoring a new story," she said, referring to the High Holy Days' sefer chayim, the book of life.

And that's the wonder, bread or no, we all seek. ■

Edmon J. Rodman is a JTA columnist who writes on Jewish life from Los Angeles. Contact him at edmojace@gmail.com.

Confessing our sins on Yom Kippur – and remembering to act nobly

By Lawrence A. Hoffman

NEW YORK (JTA) — Few prayers are as well known to Jews as Ashamnu ("We have sinned ...") and Al Chet ("For the sin ..."), the twin confessions of Yom Kippur. Belief in human sinfulness is more central to Judaism than we think. Sin may not be "original," as it is in Christianity — inherited from Adam, that is, as a sort of genetic endowment ever after. But it is at least primal: It is there, patent, indelible and unavoidable. We may not be utterly depraved – the teaching with which American Protestantism grew up – but we are indeed sinners.

Talmudic practice, therefore, was to say a confession every single day, a precedent that continued into the Middle Ages and still survives in Sephardi synagogues. Ashkenazi Jews also announce that sinfulness daily in a part of the service called Tachanun ("supplications"), which includes a line from Avinu Malkeinu, "Our Father, Our King, be gracious and answer us, for we have no deeds."

That translation misses the theological point, however. Classical Christianity believed that we are too sinful to be of any merit on our own. We depend, therefore, on God's "grace," the love God gives even though we do not deserve it. Jews, by contrast, preach the value of good deeds, the mitzvot. But Avinu Malkeinu hedges that bet. At least in Tachanun, and certainly from Rosh Hashanah to Yom Kippur, we proclaim "we have no deeds" and rely on God's "gracious" love instead.

Our two Yom Kippur confessions appeared in "Seder Rav Amram," the first comprehensive Jewish prayer book (c. 860), and became standard thereafter.

But do Jews really believe we are as sinful as the confessions imply? Nineteenth-century Jews, recently emancipated from medieval ghettos, doubted it. For well more than a century, philosophers had preached the primacy of reason as the cognitive capacity that makes all human beings equal. These two influences, political equality and the fresh air of reason paved the way for a century when all things seemed possible. And indeed, scientific advances and the industrial revolution did seem to promise an end to human suffering just around the corner.

It wasn't just Jews who felt that way. For Europeans in general, the notion of human sin, whether original (for Christians) or primal (for Jews), lost plausibility. Far from bemoaning human depravity, it seemed, religion should celebrate human nobility. Enlightenment rabbis began paring away Yom Kippur's heavy accent on sin.

From then until now, new liturgies (usually Reform and Reconstructionist) have shortened the confessions, translated them to lessen their overall impact and created new ones that addressed more obvious shortcomings of human society. But traditionalist liturgies too tried to underscore human promise and explain away the aspects of the confessions that no one believed anymore. Al Chet "is an enumeration of all the sins and errors known to mankind," said Samson Raphael Hirsch, the founder of modern Orthodoxy. It is not as if we, personally, have done them, but some Jew somewhere has, and as the Talmud says, "All Israelites are responsible for one another."

Some would say today that as much as the 19th century revealed the human capacity for progress, the 20th and 21st centuries have demonstrated the very opposite. Perhaps we really are as sinful as the traditional liturgy says. Religious "progressives" respond by saying that we suffer only from a failure of nerve and that more than ever, Yom Kippur should reaffirm the liberal faith in human dignity, nobility and virtue. At stake on Yom Kippur this year is not just one confession rather than another, but our faith in humankind and the kind of world we think we are still capable of building.

I am not yet ready to throw in the Enlightenment towel. Back in 1824, Rabbi Gotthold Salomon of Hamburg gave a sermon in which he said, "All of us feel, to one extent or other, that, in spirit and soul, we belong to a higher order than the ephemeral. We feel that we are human in the most noble sense of the word, that we are closely connected to the Father of all existence, and that we could have no higher purpose than to show ourselves worthy of this relationship."

Those words ring true for us today. We have something to gain from the Enlightenment's belief that acting for human betterment is the noble thing to do, and that acting nobly is still possible. ■

Rabbi Lawrence A. Hoffman, the Barbara and Stephen Friedman professor of liturgy, worship and ritual at Hebrew Union College-Jewish Institute of Religion in New York, is the author most recently of We Have Sinned: Sin and Confession in Judaism ó Ashamnu and Al Chet. (Jewish Lights).

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ECC award goes to Sears and Horowitz

Noreen DeYoung, special to the WJN

The Krislov Endowment Fund was established in 2001 to honor staff who excel in the teaching of young children, and to provide new and enhanced opportunities for staff development at the Early Childhood Center. The Fund was established in memory of Marvin Krislov's mother Evelyn Krislov by Marvin Krislov, Amy Sheon and Joseph Krislov. This award is given to teachers who have worked at the JCC for at least three years, who have demonstrated a high level of excellence in the classroom, and who go "above and beyond" in the performance of their duties. These teachers have excelled at integrating Judaic curriculum into their classrooms and bringing new and innovative ideas to our program. They have a positive attitude, superior daily attendance records, participate in after school functions, and take multiple training courses and seminars beyond school requirements. Teachers must fill out an application to be considered for the award. This provides them the opportunity to reflect on their practice in the classroom and their collaborations with both fellow teachers and their students' parents. A committee then solicits recommendations from the parent body and co-workers as to who is deserving of the award.

Susan Horowitz, Peretz Hirshbein, Noreen DeYoung, and Danielle Sears

The award of $1,000 will be shared this year by two teachers, Danielle Sears and Susan Horowitz. Sears has worked at the ECC for the past nine years with infants and toddlers. She brings warmth, understanding, and high expectations to our center. Sears genuinely cares for all of the children in her class. She goes out of her way to adjust to each child's unique needs. She clearly communicates with parents on a daily basis providing them with all the ups and downs of their child's day. She has a tremendous respect for children and their families that is exhibited daily in the way she interacts with them. Recently, while giving a tour to a perspective infant parent they asked to meet Sears because someone told them that she was the "Baby Whisperer".

A comment from the parent feedback forms "The atmosphere that Danielle creates in the Bunny room is one of warmth, laughter, comfort and exploration. She challenges my child to expand his horizons and stretch his imagination, while creating an environment in which he feels safe, comfortable and contented."

Susan Horowitz has been with the JCC for the past six years. She is a very dedicated teacher who brings the highest quality programing possible to our children. Strong communication skills make Horowitz an exceptional teacher and a leader among her peers. She always provides exceptional care to all of the toddlers in her class, she creates a predictable yet flexible classroom routine that is sensitive to children's needs. Yet, she maintains a classroom structured enough to keep the children engaged and busy. Horowitz is a great mentor to new teachers and helps them to reach their highest potential.

A comment from the parent feedback forms "Susan consistently displays a level of care, warmth, and professionalism that one finds only in the very best. Susan is a creative problem-solver and a good thought partner for us parents. Susan goes so far above and beyond the call of duty it's hard for us to think of her as anything less than a family member." ■

Hadar Dohn new head of school at HDS

Richard Primus, special to the WJN

The month, the Hebrew Day School of Ann Arbor to welcomes Hadar Dohn, its new head of school, to the Ann Arbor community. Dohn has 20 years of faculty experience in Jewish day schools, both as a teacher and an administrator. She brings a strong understanding of primary education, keen insight into the institutional needs of schools, and deep commitment to the school's mission of teaching Hebrew language, Judaic studies, and general studies, all at a high level of excellence. The school selected Dohn as its top choice for the position in January 2012, after reviewing more than 30 candidates. Dohn officially assumed the head of school position on July 1. She succeeds Dina Shtull, who steered the school admirably for the previous ten years.

Hadar Dohn

"I am excited to be here," Dohn says. "I intend to build on the school's strong foundation and ensure that HDS is the school where everyone wants to be."

Hadar grew up in Israel and in Southern California. Her husband, Mark Dohn, is from Ohio. The Dohns have three children: Yuval, 17; Tal, 14; and Yael, 11. Dohn served until this past summer as principal at the Temple Israel of Hollywood Day School, a K-6 Reform-movement school in Los Angeles, with nearly 200 students. Before becoming principal, Dohn was both a department head and a classroom teacher. It is clear that she relishes the teacher's role and has carried it with her as she has become an administrator. While principal at Temple Israel, it was common for Dohn to find herself running a meeting of a dozen adult professionals one minute and then sitting on the floor teaching second-graders ten minutes later. Dohn also notes that during her years at Temple Israel, the school grew from 46 to 200 students.

The Hebrew Day School's search for a new head of school began in July 2011. The board of trustees charged a search committee to look widely for a candidate who would satisfy five criteria: the head of school should be a good representative of the mission of the school, a professional educator, a capable administrator, a good communicator, and a person whose style of leadership inspired others to participate in the school's commitment to excellence. The board and the search committee knew that it would be difficult to find someone with all of those qualities and decided to set the standard high, knowing that those were the right qualities to look for. Because the Hebrew Day School strives to be a school for all Jewish children in the Ann Arbor community, the board of trustees specifically instructed that the committee should consider itself free to consider candidates across the spectrum of Jewish observance.

The committee spent nearly three months honing its sense of what sort of leader it was looking for. By the end of September, it was actively soliciting applications. Through the fall, the committee received scores of initial inquires and ultimately reviewed more than 30 candidates. Among other things, candidates were asked to answer questions designed to get a sense of their philosophy and educational outlook. On the basis of their responses to these questions, as well as an evaluation of their professional records and the testimony of recommenders, seven candidates were invited to interviews in Ann Arbor.

After the interviews, when Dohn emerged as a leading candidate, she returned to Ann Arbor to meet with the school's faculty, with local Jewish community leaders, and with parents of students enrolled in the school. Then two members of the search committee traveled to Los Angeles to observe Dohn in her working environment as principal at the Temple Israel of Hollywood Day School. They found a strong educational environment, with many signs of thoughtful planning. They also quickly discovered that Dohn enjoyed the respect of the faculty and had a strong, friendly rapport with students in the halls and the classrooms. This thorough and careful search process convinced the members of the search committee that indeed Dohn embodied the qualities desired in a new head of school and would be an excellent match for HDS. Shortly thereafter, the Hebrew Day School offered the position to Dohn.

As soon as she arrived in Ann Arbor, Dohn began working energetically to prepare for the new year. She has been exploring and learning with faculty as they plan together for the opportunities ahead. She has also met systematically with the parents of the school's existing and incoming students, so that nobody should be a stranger when school begins. Hadar eagerly awaits the first day of school. ■

Beth Israel Congregation to offer second cohort of Rosh Hodesh: It's a Girl Thing!

Rabbi Kim Blumenthal, special to the WJN

This fall Beth Israel Congregation will launch a second cohort of Rosh Hodesh: It's a Girl Thing!—a fun program Jewish girls say is a safe place to talk about challenges they face in adolescence. In 2010 Beth Israel received a generous grant from the Jewish Women's Foundation, which allowed the congregation to purchase the curriculum to run the program. The first cohort of the program is now entering its third year and still going strong. The program will be open to all Jewish girls in grades six and seven. Girls do not have to be a member of Beth Israel to participate.

The goal of the program is to build self-esteem, Jewish identity, leadership skills, and friendship networks of adolescent girls. The group will meet monthly in the homes of members on a rotating basis. The program uses Jewish teaching and engaging activities to help adolescent girls grapple with the life issues they care about most, including body image, popularity, friendship, and decision-making. In the process, the girls are inspired to form personal Jewish identities. The program is a project of Moving Traditions, which inspires people to engage more deeply with Judaism.

Jacqueline Kaufman will be facilitating the new Rosh Hodesh: It's a Girl Thing! group. Kaufman is a member and board member of Beth Israel Congregation. Kaufman works with children and young adults as a pediatric rehabilitation therapist, and actively volunteers in the community working with children of all ages. Kaufman is looking forward to helping girls in the community to critically explore the world of media, community and what it means to be a young woman, all through the lens of Jewish learning.

The kick-off event, "Taste of Rosh Hodesh," will take place on Sunday, October 7, at 12:15 p.m., at the Beth Israel sukkah. This event is for teens and their parents, where they will get a chance to experience the program and ask questions. Registration is required for the program, and there is an enrollment fee. Contact Rabbi Blumenthal at 665-9897 or kblumenthal@bethisrael-aa.org for more information. ■

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High school seniors speak (about) Hebrew

Milka Eliav, special to the WJN

It was just a few months ago: graduation season. Keshet, Ann Arbor's Hebrew for High School program, celebrated the graduation of five exceptional young people, who have made Hebrew a part of their high school education. Instead of choosing Spanish, Latin or French, they chose Hebrew, and earned high school credit for it, and will probably take Hebrew in college as well. Miriam Akervall, a Greenhills graduate, started with a little more than "alef bet" four years ago, and is now near-fluent and ready to take on fourth-semester Hebrew (202) at the University of Michigan. "I wanted to learn some conversational Hebrew", she says, "on top of the Hebrew I got at Beth Emeth". And she did so with flying colors. Miriam speaks Swedish, too, she is fluent in Spanish, and even knows a few words of "Ewe", which is an African language she caught up when spending a few weeks in Ghana last summer. "but Hebrew is the best" she adds with a smile.

Issac Fink , a Community High graduate, started Keshet Sophomore year "to be able to converse with my dad" who was learning Hebrew at the time. "Some of my friends speak Hebrew, too" and after visiting NahalaI with the Jewish Federation, his interest grew. "I think Hebrew is a very interesting language", he says, "and the small class size really allows for intimate discussions and substantial help if you need it". Isaac is a bit of a language buff, taking linguistics classes at UM as part of the AAPS "CR" opportunities. "Even when I fell behind in my work, or when I had some scheduling issues, the teachers were understanding and helpful". He adds: "all my teachers were very engaging, they kept me wanting to learn more".

Maia Volk, also from Community High, adds that "because the classes are smaller than regular high school, it's a more relaxed setting, but you still learn a lot". "At first", Maia says, "I felt like my classmates were more advanced than I was", but "with an extra push" from her teacher Maia was able not only to feel better but also to improve her Hebrew. "After taking Hebrew at Hebrew Day School for 5 years, I felt that it was important to pick it up again, because I didn't want to forget it all!" My teachers at Keshet were really great. They all took a personal interest in enhancing my Hebrew skills". "Yes", agrees Lior Appel-Kraut, a Skyline graduate, "I liked the one-on-one attention and that some students could get extra help if they needed it". "Our class became very close and it was easy to stay in touch with the other kids or with the teacher if you missed a class". Lior and Maia will spend next year in Israel, as part of the "Year Course" program at Young Judaea. "I love keshet", says Lior, "I really tried to prioritize it over other activities" such as dance, theater and a busy social life.

Jordan Siden, who, along with Maia and Lior will also spend next year in Israel, had a very straightforward reason to take up Hebrew at Keshet: "as a son to an Israeli, with half my family in Israel, I enjoy being able to talk with them in their native language". Jordan enjoyed the current events part of the lessons, and contributed insightful questions to class discussions. He didn't always agree with his teachers about politics, but all in all, he "liked the informal and friendly environment in which Hebrew was taught". Jordan is an avid musician and likes to play Israeli folk songs.

When the students pose for pictures, they sing out an adaptation they wrote based on the lyrics of a song by the Hip Hop group "A Tribe Called Quest": "can I Keshet?—Yes you can!"

And yes, you can. All high school students in Ann Arbor can. It's a great program and it looks great on a college application, too. So take Hebrew, it's good for you! ■

JCC introduces the Teen Leadership Council

Rachael Hoffenblum, special to WJN

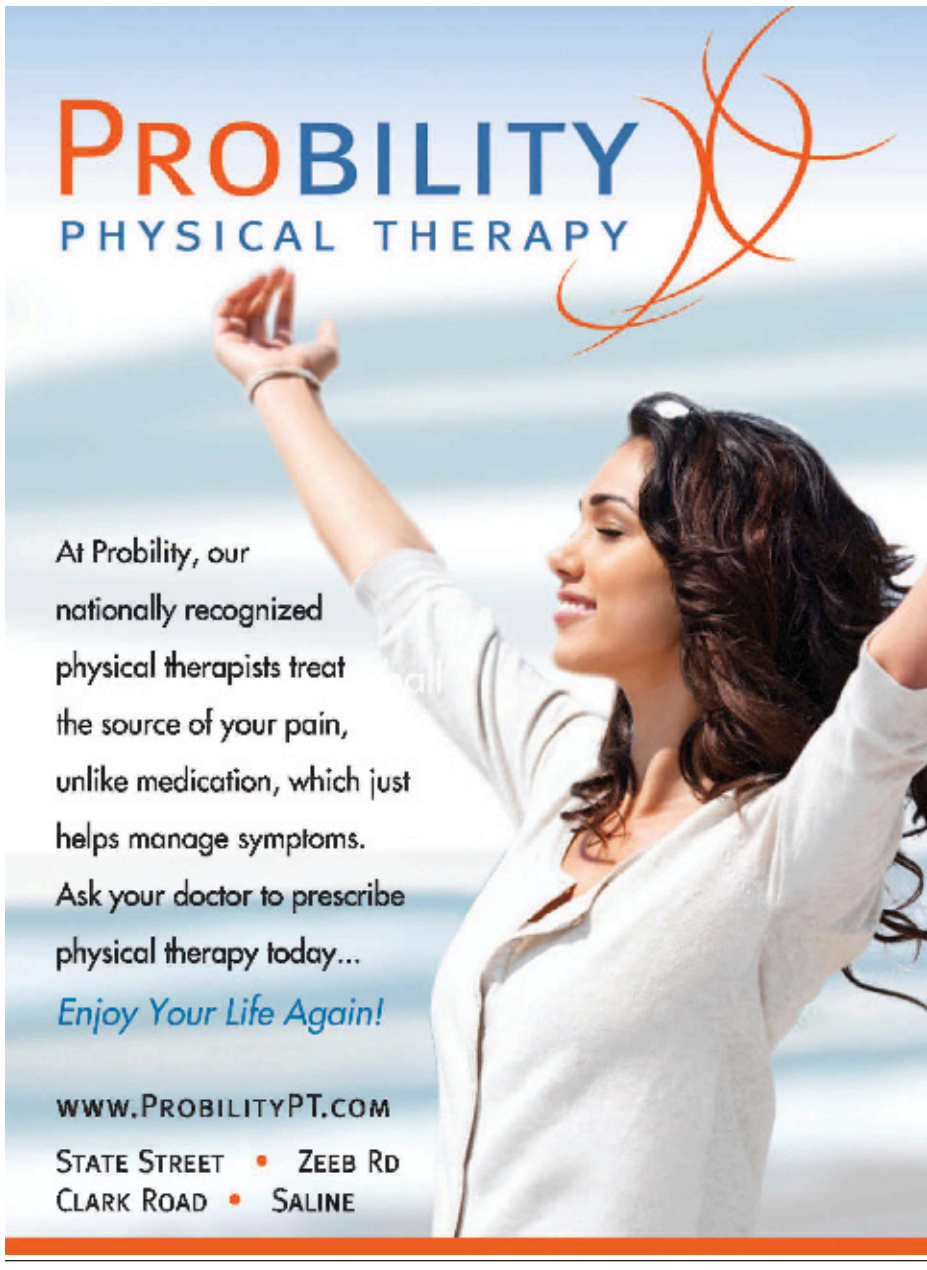
The Jewish Community Center of Greater Ann Arbor's Teen Leadership Council (TLC) is a pluralistic program that aims to bring together Jewish teens in the Ann Arbor area and provide a meaningful Jewish experience that inspires them to be leaders in their community. The council was made possible through Jewish Federation of Ann Arbor's Jewish Community Impact Fund.

The Council held an informational meeting this past May. Eight teenagers attended the initial meeting, which was an excellent turnout for a new program. After the meeting ended, the teenagers that attended voiced their disappointment that the council would not be meeting again until September.

In late August, the Council hosted an event at Zap Zone, in Ypsilanti. The purpose of this event was for teenagers interested in the council to meet other teenagers in Washtenaw County and get to know them before the official kick-off event in September.

TLC will be working with Neutral Zone to host a leadership training entitled "What Makes a Good Leader? Putting the "Leadership" in Teen Leadership Council." This training will take place on Sunday, September 9, from 2–5 p.m. at the JCC. There is no cost for this event.

For more information on the JCC's Teen Leadership Council, contact Rachael Hoffenblum at 971-0990 or rachaelhoffenblum@jccfed.org.



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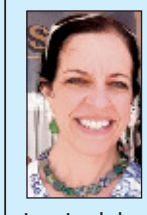

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Looking back at the highlights of 5772

By JTA Staff

NEW YORK (JTA) — The following is a review of the news highlights of the Jewish year 5772.

September 2011

An Egyptian mob breaks into the Israeli Embassy in Cairo and Israeli personnel are stuck inside for hours until Egyptian commandos arrive at the scene. Israeli Air Force jets evacuate the Israelis from the country. The attack exacerbates fears in Israel that it is losing a once-reliable ally to the south.

The Palestinians submit their bid for statehood recognition to the U.N. Security Council. In speeches at the U.N. General Assembly, President Obama rejects the Palestinians' unilateral approach, saying that Israel's security concerns are legitimate and must be addressed. In dueling speeches in the same forum, Israeli Prime Minister Benjamin Netanyahu and Palestinian Authority President Mahmoud Abbas trade charges of ethnic cleansing.

Lauren Bush, granddaughter of the first President Bush and niece of the second, marries Ralph Lauren's son in a ceremony presided over by an ordained rabbi.

Turkey expels Israel's ambassador to the country and downgrades diplomatic and military ties.

A California court finds 10 students affiliated with the Muslim Student Union at the University of California, Irvine, guilty of two misdemeanor counts for disrupting a speech in February 2010 by Israel's ambassador to the United States, Michael Oren.

Some 15 countries announce before the Durban Review Conference known as Durban III that they will boycott the proceedings. The one-day session receives little attention amid all the goings-on at the United Nations.

October

Turkey agrees to accept Israel's help after initially rejecting assistance during an earthquake there that kills 430 people and injures 1,000.

The terrorist organization Hamas releases Israeli soldier Gilad Shalit after the Israeli Cabinet approves a deal in exchange for more than 1,000 Palestinian prisoners. Cheering crowds greet Shalit when he finally returns to his family home in Mitzpe Hila after five years in captivity. Less than a week after the Shalit deal, Egypt agrees to release dual American-Israeli Ilan Grapel in exchange for 25 Egyptians and he reunites with his mother.

The United States stops paying its dues to UNESCO following the U.N. cultural and scientific agency's vote to grant full membership to the Palestinians. A month later, UNESCO calls for emergency donations because of the loss of U.S. funding. Israel also cuts tax payments to the Palestinian Authority.

The New York Times reports that President Obama is considering granting clemency to convicted Israeli spy Jonathan Pollard, but Vice

President Joe Biden objects, telling the president that Pollard would be released "over my dead body." Biden subsequently agrees to meet with Jewish leaders to press the case for Pollard, a U.S. Navy civilian analyst who was convicted in 1987 and has been serving life sentence in a federal prison.

Five Jewish scientists win 2011 Nobel Prizes: Israeli professor Daniel Shechtman, chemistry; University of California physicist Saul Perlmutter, physics, with Johns Hopkins astronomer Adam Riess; and immunologists Ralph Steinman and Bruce Beutler, medicine.

American Jewish clergy and organizational leaders condemn an arson attack on a mosque in northern Israel by extremist West Bank Jewish settlers.

A protest encampment in Lower Manhattan takes on an increasingly Jewish flavor as services are organized for Yom Kippur and a sukkah is installed for the holiday of Sukkot. Critics charge that the so-called Occupy movement, motivated largely by anger over corporate greed and income inequality, harbors anti-Semitic and anti-Zionist undertones — charges that are vigorously disputed by Jewish participants in the protests.

Former Beatle Paul McCartney marries American Jewish heiress Nancy Shevell in London, the day after the couple attend Yom Kippur services at a British synagogue. McCartney's former wife, Linda Eastman, also was Jewish; she died in 1998.

November

Penn State ousts its Jewish president, Graham Spanier, following reports of a child sex scandal involving Jerry Sandusky, a former assistant football coach at the university. The scandal, in which an alleged pattern of sexual abuse by Sandusky was brushed under the carpet by university officials, also leads to the firing of the school's iconic football coach Joe Paterno, who dies shortly after his ouster.

The ACLU sues a Michigan bus agency that refuses to post an advertisement calling for a boycott of Israel.

Israeli President Shimon Peres meets in Amman with Jordan's King Abdullah to discuss bilateral issues, the peace process between Israel and the Palestinians, and new developments in the region.

Three cars are set ablaze in a heavily Jewish neighborhood of Brooklyn and anti-Semitic graffiti is found painted on nearby sidewalks and benches. The incident is the first in a string of anti-Semitic incidents in New York and New Jersey that include the firebombing of a rabbi's home. Two suspects are arrested in the New Jersey incidents.

Evelyn Lauder, pioneer of the pink ribbon as a symbol of breast cancer awareness, dies. Lauder, the wife of cosmetics heir Leonard Lauder and mother of Jewish leader Ronald Lauder, was diagnosed with breast cancer in 1989 and founded the Breast Cancer Research Foundation, which raised $350 million to fight the disease.

Veteran Jewish congressman Barney Frank announces he will not run for re-election in 2012. Frank, a Democrat who represented his Massachusetts district since 1980, made the decision following a redistricting move that would have substantially altered the makeup of his constituency outside Boston.

December

Chasidic reggae star Matisyahu shaves his signature beard. Matisyahu announces the new look with a picture posted to his Twitter feed and explains that he was "reclaiming himself."

Christopher Hitchens, the iconoclastic author, journalist and prominent atheist, dies after a lengthy battle with cancer. Hitchens discovered as an adult that his maternal grandmother was Jewish.

Thousands rally in the Israeli city of Beit Shemesh following a report that 8-year-old Na'ama Margolis was spat on by haredi Orthodox extremists on her way to school for supposedly wearing immodest dress. The incident sets off a broad campaign to rein in religious extremism in Israel. Haredi rioters remove signs calling for the separation of sexes on city streets and clash with police.

Israel releases 550 Palestinians prisoners in the second stage of the prisoner swap for captured soldier Gilad Shalit.

Israeli Prime Minister Benjamin Netanyahu pulls an Israeli ad campaign to lure home

expatriates in the United States that angered American Jews.

January 2012

Former Israeli Prime Minister Ehud Olmert pleads not guilty to corruption charges after being indicted for allegedly accepting hundreds of thousands of dollars in bribes during the construction of the Holyland apartment project when he was mayor of Jerusalem and later Israel's trade minister. In July, following his acquittal, he says he will not return to politics.

Casino magnate Sheldon Adelson announces that he is donating $5 million to a Super PAC supporting the Republican candidacy of Newt Gingrich for president. The gift is the first of several multimillion-dollar donations announced by Adelson and his wife, Miriam, to support Gingrich, who will ultimately withdraw from the race in May. Adelson, saying he will donate "whatever it takes" to defeat President Obama, later gives $10 million to a political action committee backing presumptive Republican nominee Mitt Romney.

President Obama names Jacob Lew, an Orthodox Jew from New York, as his new chief of staff. Lew replaces William Daley, who had replaced Rahm Emanuel, who is Jewish and later wins the race for Chicago mayor.

Aryeh Ralbag, the chief rabbi of Amsterdam, is suspended from his post after signing a document on "curing" homosexuality. Ralbag is later reinstated, saying he was wrong to use his Amsterdam title and that the document did not fully reflect his position on the matter.

U.S. Rep. Gabrielle Giffords announces she is resigning from Congress to recuperate from a shooting a year earlier. The Jewish Democrat from Arizona was shot in the head during a campaign event in Tucson.

The owner of the *Atlanta Jewish Times* finds himself under fire after penning a column speculating that Israel might assassinate President Obama. Andrew Adler apologizes and, within days, resigns his post.

February

The breast cancer charity Susan G. Komen for the Cure says it is cutting funding for Planned Parenthood, a move that sparks widespread outrage, including among a number of Jewish groups that are vocal supporters of the organization. Within days, Komen CEO Nancy Brinker, a prominent Texas Jewish Republican, announces that the organization is reversing course.

Rabbi Shmuley Boteach, the outspoken author of several best-selling books including "Kosher Sex," announces his intent to run for Congress in New Jersey. Boteach says he wants to bring Jewish values into the race.

Rabbi Gunther Plaut, the author of a commentary on the Torah that has become the standard text in Reform congregations, dies at 99.

The Associated Press reports that Alan Gross, an American Jew being held in Cuba on suspicion of espionage, gave sophisticated equipment capable of providing untraceable Internet access to Cuban Jews. The revelation is expected to hamper Jewish communal efforts to secure Gross' release.

Anne Frank and Jewish journalist Daniel Pearl are discovered to have been posthumously baptized by members of the Mormon Church. The controversial practice has long irked some Jews, who find it an insult to the memory of departed relatives. Church leaders respond with measures to eliminate "unauthorized" baptisms.

A car bomb attack in the Indian capital of New Delhi injures the wife of an Israeli diplomat. Indian police arrest a journalist in connection with the attack who reportedly had ties to Iran. India also announces it has discovered evidence linking the attack to attempted strikes on Israeli targets in Thailand and the republic of Georgia.

French Jewish director Michel Hazanavicius wins an Academy Award for his film *The Artist,* while Woody Allen takes home the Oscar for best original screenplay for *Midnight in Paris* at the 84th Academy Awards ceremony in Los Angeles. Israel's hopes for a statuette are dashed again when its entry for best foreign film, *Footnote*, loses to the Iranian film *A Separation.*

March

After threatening a lawsuit and making national headlines, a Jewish high school in Texas is permitted to reschedule a state basketball tournament game that conflicts with Shabbat. The Robert M. Beren Academy team goes on to prevail in its semifinal tournament game before losing in the final. The tournament's organizer, the Texas Association of Private and Parochial schools, had denied Beren's requests to reschedule.

President Obama tells the annual gathering of the American Israel Public Affairs Committee that there is still time to use diplomatic means to prevent an Iranian nuclear weapon. Obama adds that that the military option remains on the table.

In a *New York Times* Op-Ed, journalist Peter Beinart calls for a boycott of Israeli goods produced in the West Bank, or what he calls "undemocratic Israel." Beinart, the author of *The Crisis of Zionism,* launches a bitter debate while coming under withering criticism for his proposal despite repeated assertions that he loves Israel and was acting in the country's best interest.

A Brooklyn cooperative grocery rejects an effort to boycott Israeli products. The Park Slope Food Co-op votes overwhelmingly to reject the measure, which had been championed for years by members who wished to protest Israel's treatment of the Palestinians.

A gunman on a motorcycle opens fire on a Jewish school in Toulouse, France, killing four people: Rabbi Jonathan Sandler, his two young sons, and the young daughter of the school's principal. The shooter, Mohammed Merah, later dies in a standoff with French police. The massacre shocks the French community and thousands march in memory. Two months later, three Jews are attacked in southeast France, and a report by the French Jewish community's protection service comes

Continued on next page

continued from previous page

out saying that the massacre encouraged more French anti-Semitic attacks.

April

Mike Wallace, the veteran correspondent for the CBS news program "60 Minutes," dies at 93. Wallace was born Myron Leon Wallace to Russian Jewish parents who had shortened their name from Wallechinsky.

The Beastie Boys are inducted into the Rock and Roll Hall of Fame. The pioneering New York rap trio's members — Mike D (Michael Diamond), MCA (Adam Yauch), and Ad-Rock (Adam Horowitz) — are all Jewish. Yauch dies the next month at 47.

Benzion Netanyahu, a noted historian and the father of Israeli Prime Minister Benjamin Netanyahu, dies at 102. Netanyahu was an expert on the history of Spanish Jewry whose hawkish views were said to have a significant influence on his son's policies.

May

Netanyahu forms a broad unity government with the Kadima Party, avoiding the prospect of early elections. The new coalition includes 94 lawmakers, the largest governing coalition Israel has had since 1984.

Celebrity hairstylist Vidal Sassoon dies at 84. Sassoon, who grew up in a Jewish orphanage and fought in Israel's War of Independence, established a global network of hair salons and was committed to fighting anti-Semitism.

A sellout crowd of 40,000 haredi Orthodox Jewish men gather at a New York City baseball stadium to hear rabbinical leaders decry the corrosive impact of the Internet. In speeches in English and Yiddish, the rabbis from haredi communities describe the Internet as impure, a threat to modesty and a distraction from Torah study.

Maurice Sendak, author of the beloved children's book "Where the Wild Things Are," dies at 83. The son of immigrant Polish Jews, Sendak had said that he spent his childhood thinking about the children who died in the Holocaust in Europe. "My burden is living for those who didn't," he told The Associated Press.

Israeli Deputy Foreign Minister Danny Ayalon and widows of the murdered athletes and coaches at the 1972 Munich Olympics launch a one-minute video campaign after the International Olympic Committee officially rejects a request to hold a moment of silence for the Munich 11 at the London Games this summer.

President Obama awards the Medal of Freedom to Jan Karski, Madeleine Albright and Bob Dylan, all Jewish, among other recipients.

Israeli protesters attack Africans and smash windshields at an anti-migrant demonstration in Tel Aviv and a week later, violent demonstrations continue. U.S. Jewish groups condemn anti-African violence and the riots, which end with 17 arrests.

Obama proclaims May as Jewish Heritage Month and discusses the perseverance of Jewish Americans in overcoming adversity and hostility in order to reach success in America.

After the ouster of President Hosni Mubarak during an uprising more than a year ago, Egypt holds the first round of voting in presidential election. Mohamed Morsi of the Islamist Muslim Brotherhood goes on to win the presidency.

June

At a concert in Israel launching her world tour, Madonna appeals for peace in the Middle East and beyond. The American singer donates 600 tickets to Israeli and Palestinian peace activists. Madonna has performed twice before in Israel and has visited personally with her children as part of her devotion to the study of Jewish mysticism.

A New York Times report confirms long-held suspicions that Israel and the United States collaborated to develop a computer virus to derail Iran's nuclear ambitions. The Stuxnet virus was jointly developed by the Israeli military and the U.S. National Security Agency, according to the Times.

Israeli President Shimon Peres calls for the renewal of peace talks with the Palestinians after being awarded the U.S. Presidential Medal of Freedom. President Obama says Peres embodies Israel's need to simultaneously defend itself and to seek peace.

The Genesis Prize, which is being touted as a "Jewish Nobel Prize," is established to award Jews who win global recognition for their professional achievements, including in the world of science and the arts.

Anti-Israel billboards calling for a stop to U.S. foreign assistance to Israel are taken down in Los Angeles, and StandWithUs launches a pro-Israel ad campaign to counter the billboards.

Vandals damage a synagogue days after repeated attacks by Jewish extremists on mosques. Palestinian cars are also vandalized in price tag attacks to protest the evacuation of several apartment buildings in the Ulpana neighborhood of the West Bank.

Some 200 Israelis ride buses on Shabbat to show that public transportation is needed and wanted on the Jewish Sabbath.

July

Israelis protesting the absence of affordable housing and the high cost of living in Israel stage massive demonstrations. Moshe Silman, a protester who had set himself on fire during a rally in Tel Aviv while blaming the State of Israel for leaving him homeless and helpless, dies several days later from second-and third-degree burns.

A draft committee formulates a new law on haredi Orthodox military service. Netanyahu later disbands the committee and its draft law is rejected by Israel's Knesset. In August, Israel starts drafting haredim into the army.

Israel brings in remaining Ethiopian immigrants and builds a new absorption center in southern Israel.

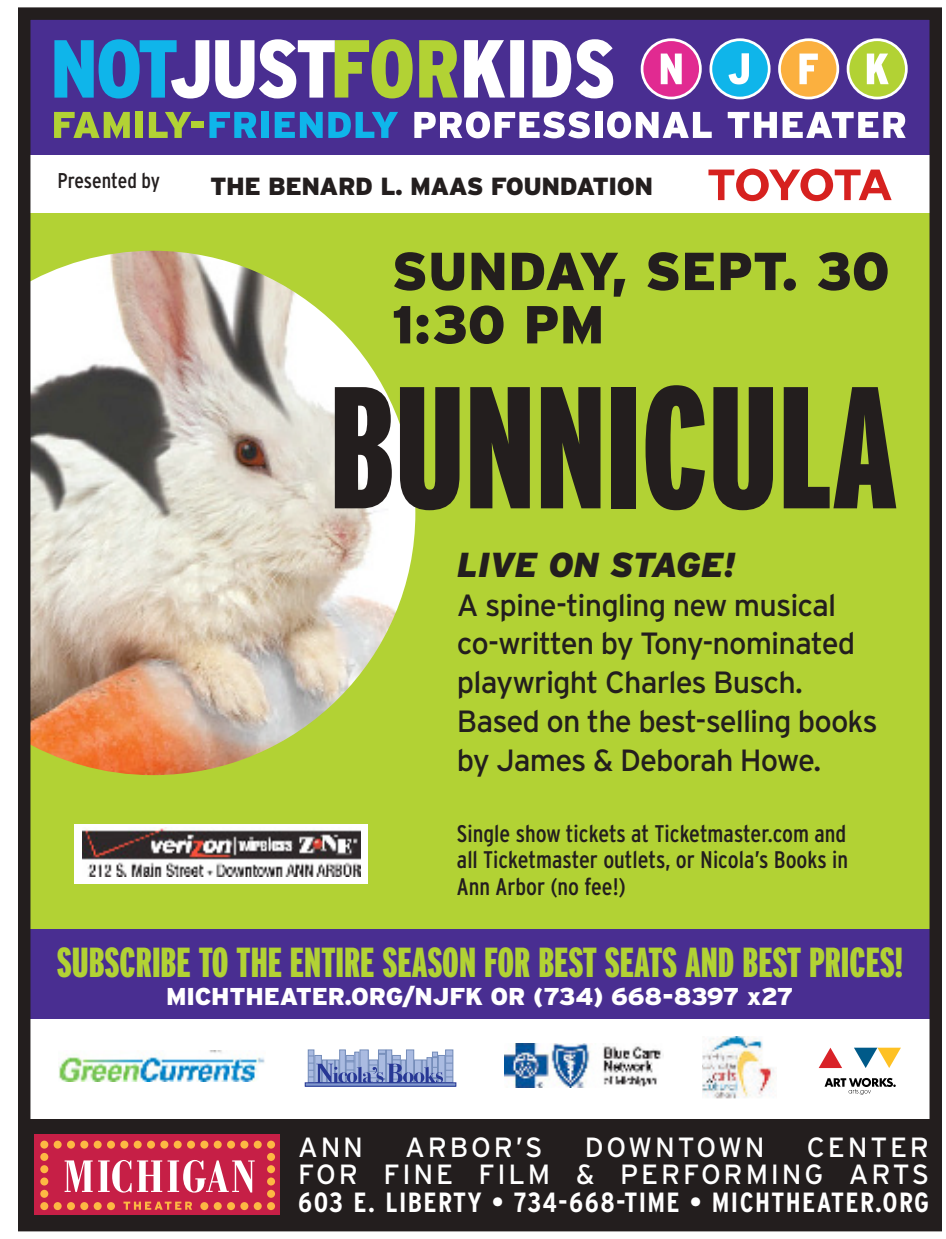
The International Olympic Committee rejects an international call for a moment of silence at the opening ceremonies of the London Olympics for the 11 Israeli athletes and coaches killed by Palestinian terrorists at the 1972 Games.

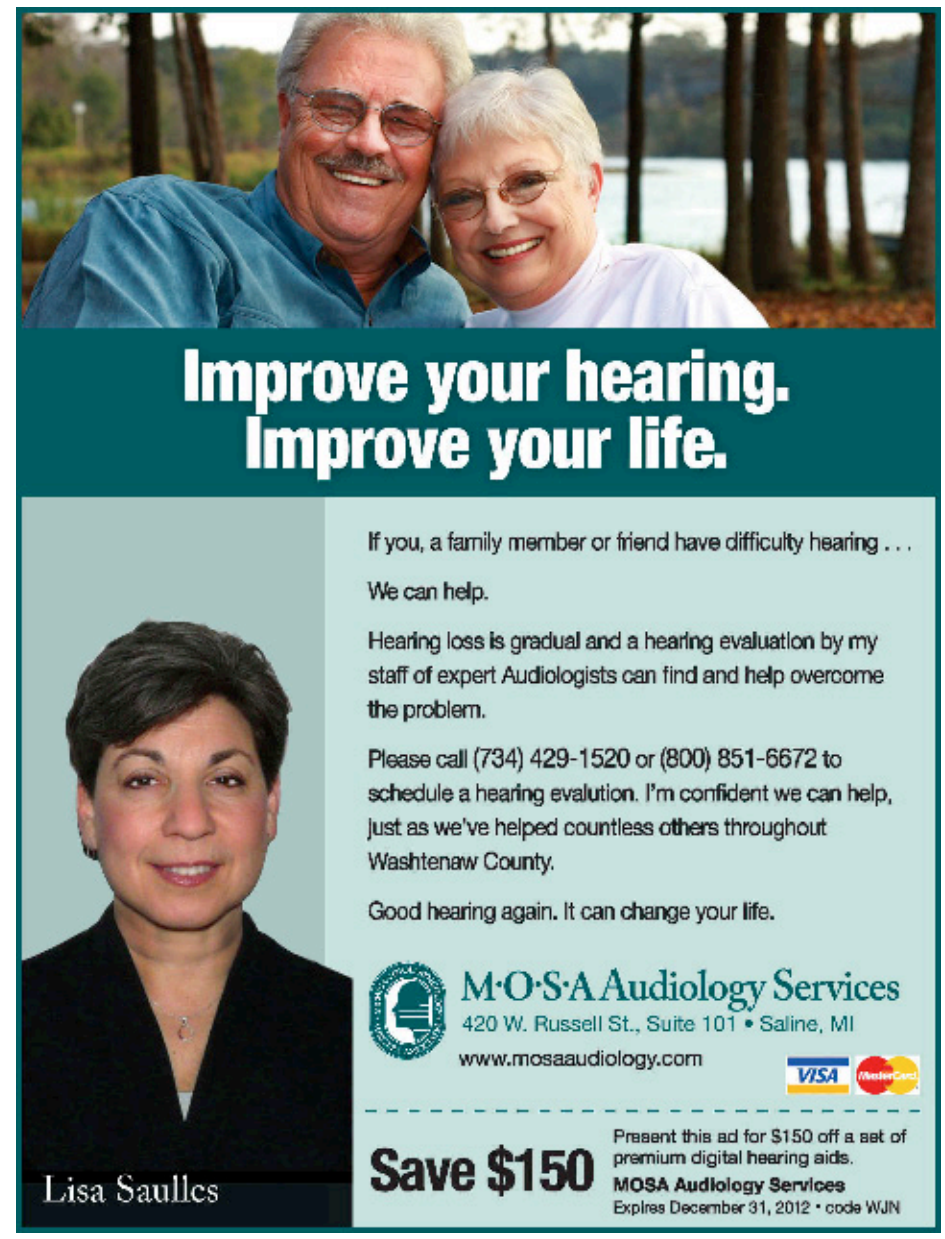
A terrorist attack in Bulgaria kills five and wounds 33 Israeli tourists; Netanyahu says all signs point to Iran as the culprit.

Rabbi Yosef Shalom Elyashiv, considered the most important authority of Jewish law for the non-Chasidic haredi Orthodox community, dies at 102.

Germany;s government calls for circumcision law after a district court in Cologne rules that the non-medical circumcision of a minor is a criminal act.

Yitzhak Shamir, former Israeli prime minister, dies at 96. Israel's leaders praise Shamir's dedication and service. ■





Despite hardships, some Bedouins still feel obligation to serve Israel

By Ben Sales

RAHAT, Israel (JTA) — On an August weekday afternoon, 19-year-old Mohammed Kernowi stands in front of a small store in Israel's largest Bedouin city, a hot plate in front of him with small pancakes sizzling in preparation for the end of that day's Ramadan fast.

At his age, many Israeli men have been through basic training and are weathering their first of three years of compulsory military service either on the country's borders, in the West Bank, in an office or on one of the country's many bases.

Kernowi, however, prefers baking to bullets.

"No one goes from our family," he said. "It's a waste of three years of your life."

While some Bedouins continue to voluntarily serve in Israel's military, their community — just as with some in Israel's Jewish community — debate whether it is worthwhile. Bedouins, separated physically and to some extent culturally from other Israeli Arabs, are exempt from serving in the Israel Defense Forces.

There are about 250,000 Bedouins in the country, according to Israeli government figures. The IDF could not provide an estimate of the army's current Bedouin population, but Doron Almog, head of Israel's Bedouin Improvement Program Staff, estimates that half a percentage of eligible Bedouins head to the army.

Army service has been a defining part of Israeli public life; many Jewish Israelis make professional connections they use throughout their civilian careers. But the debate about who should serve in the IDF has become especially heated this summer.

This month, the Israeli army officially began drafting young haredi Orthodox men when no new compromise legislation was passed by lawmakers about their service. In February, the Israeli Supreme Court had struck down the law that exempted the haredim from serving and mandated that they serve in either the military or civilian volunteer organizations.

A faction of the Israeli Knesset is demanding that Arabs be required to serve as well. A month ago, the leader of Israel's nationalist Yisrael Beiteinu party, Avigdor Lieberman, submitted a bill to the Knesset that would have required all Israelis, regardless of background, to be drafted. The bill was voted down, and Lieberman incurred protests from Israeli-Arab leaders.

Kernowi complains that Negev Bedouins receive "no equality, no respect" from Jewish Israelis — a claim that is echoed by other Bedouins who also lament lackluster education and employment programs in Rahat. Another source of resentment toward the state are the IDF demolitions in recent years of unrecognized Bedouin villages in the Negev. Bedouin leaders say the villages are part of the seminomadic Bedouin culture; the Israeli government maintains they are illegal.

Despite the complaints, some Bedouins serve readily and with distinction. Several sound no different than the most patriotic Jewish Israelis in describing the obligation they feel to serve the country, no matter how Israel treats their communities.

"We live in the state and we should give to it," said Sammy, 35, who joined the army (legally) at age 16 1/2. "I wanted to give the state three years."

But Sammy, who works in a Rahat grocery store, also says he regrets his time in the IDF.

"I don't see any value," he said. "It didn't help my life. It would be better if there were equality. There's no equality even between Jews."

> ***"We live in the state and we should give to it," said Sammy, 35, who joined the army at age 16 1/2. "I wanted to give the state three years."***

On one complaint — the lack of education — Col. Ahmed Ramiz, the head of the IDF's minority department and himself a Bedouin, says army service can help. He says the IDF provides Bedouin soldiers the opportunity to advance their careers, in part by offering trade courses to soldiers along with scholarships.

Ramiz adds that unemployment among Bedouins is due to their location rather than their ethnicity.

"The unemployment exists in the North and South," the regions where Bedouins live, he said. "The soldiers, if they want to serve, they can learn. We give them an opportunity to work and enter society."

Data from the government's Israel Employment Service, however, show that Rahat's unemployment rate is far higher than those of nearby predominantly Jewish cities. In April, Rahat's unemployment rate was 29.2 percent, while those of the surrounding Beersheva, Ofakim and Netivot were 7.2, 12.7 and 8.2 percent, respectively.

The IDF also offers Bedouin veterans who come from unrecognized villages priority in government resettlement programs that relocate the villagers to government-sanctioned residences.

While Sammy says his IDF's opportunities passed him by, another resident of Rahat, Ibrahim Abuzayid, believes the IDF is the Bedouins' best shot at equality in Israeli society — though he also is frustrated with what he sees as government anti-Bedouin discrimination. As the head of the Bedouin branch of the Coalition for the Soldier, an Israeli aid organization, Abuzayid helps provide troops with supplies and care packages.

"In the army there's true equality that we don't find every day," said Abuzayid, who fought in the 1973 Yom Kippur War. "As soon as you take off your uniform you're nothing. Give me an agricultural plot, a dozen acres. Give me water. I don't deserve it?"

Still, as is the case for many Bedouins, Abuzayid feels a duty to serve that he has passed on to his eight sons, all of whom did army service.

"We don't have another state," he said. "They don't help the Bedouins? It's still our state. We were born here. Our children were born here. There's no reason not to serve." ■

Op-Ed: BDS campaign remains dangerous, despite failures

By Kenneth Stern

NEW YORK (JTA) — For more than a decade, anti-Israel activists have sought to shoehorn Israel into the nomenclature of apartheid-era South Africa through the use of a tactic named BDS (boycott, divestment, sanctions). Apartheid was a universally decried racist system. BDS activists argue that Israel is the second coming of apartheid South Africa and must be treated the same.

BDS activists may claim success, but they are certainly aware that their efforts have failed. No American university has divested from Israel. When a British academic union voted on a boycott of Israeli academics in 2007, more than 400 American university presidents jointly declared that if these Brits insisted on dividing the academic community into two groups – Israelis who should be shunned and everyone else – their U.S. institutions should be counted as Israeli, too. As University of Miami President Donna Shalala has said, "I know of no American university that would support such a boycott."

BDS proponents at best can point to isolated, near-meaningless "victories," such as the recent decision of a socially responsible investment index to remove the Caterpillar Corp. from its list. The BDSers, of course, generally ignore that the decision was based on a variety of factors (including the company's treatment of its workers), or that many other companies doing business in or with Israel are still listed on the index.

Perhaps their one "victory" was to get a single food co-op in Olympia, Wash., to remove Israeli ice cream cones, crackers, chocolate bars, baby wipes and hand sanitizers from its shelves.

Antics aside, the point of BDS is to change the way Israel is viewed, to focus the debate on whether it is a "pariah" state.

> ***Fighting BDS… requires paying attention to and challenging the distortions of history and language used by BDS advocates.***

Lately, however, the BDSers seem to be a bit more candid about their motives. While still asserting that Israel is in effect wrong all the time, now they are increasingly comfortable suggesting that Israel should not have been born and this "mistake" should be undone.

Judith Butler, a philosopher and a leading scholar in feminist theory who teaches at the University of California, Berkeley, makes this point in her new book "Parting Ways: Jewishness and the Critique of Zionism," published by the prestigious Columbia University Press. Butler underscores why BDS proponents do not limit their campaign to products made in the territories.

To do so would "forget the claims of 1948, bury the right of return, [and] also accept forms of unjust majority discrimination within the present borders of Israel," she says.

In essence, the point of BDS — articulated by Butler and others – is to revert to a world without Israel, irrespective of its policies. That was the theme of the One-State Solution conference last spring at Harvard. That is why many of the pro-BDS materials circulated during the recently failed efforts to pass divestment resolutions at three major conferences of church groups — Presbyterians, Methodists and Episcopalians — distorted Jewish history by ignoring the religious, cultural and physical connection of Jews and Judaism to the land of Israel in order to paint Jews as interlopers in a region where they have no right to be (let alone a right, like other peoples,to national self-determination in their historic homeland).

Anti-Israel Christians recently circulated a document titled "Call to Action: U.S. Response to the Kairos Palestine Document." The Palestinian document was a one-sided political and theological denunciation of Israel; the U.S. version goes a step further, promoting a belief that Jews as a people do not have "an exclusive or preeminent right to the Holy Land," but rather a right only "to create a vibrant Jewish culture in historic Palestine."

So while BDS has yet to have any tangible economic impact on the State of Israel, it continues to be a vehicle through which the questioning of Israel's basic right to exist is, for some, a "legitimate" issue to be raised without embarrassment. This is much more worrisome than a vote about Caterpillar stock or a co-op refusing to sell Israeli ice cream cones. BDS can change the perception of Israel by creating space for respectable people to have calm debates about the "merits" of a world without a Jewish state.

Fighting BDS, then, is not just about preventing or defeating motions and referenda. It requires paying attention to and challenging the distortions of history and language used by BDS advocates. And it requires reiteration that the two-state solution, in which Jews and Palestinians have a right to national self-expression, is the only path to sustainable peace.

Tellingly, Rebecca Vilkomerson, the executive director of Jewish Voice for Peace — a strong proponent of BDS that is, at most, agnostic on Israel's right to exist — recently appeared on an American Free Press podcast and told the host she "appreciate[d] your support." AFP is a neo-Nazi, white supremacist, Holocaust-denying group. That JVP appreciates AFP's support says it all. ■

Kenneth Stern is the American Jewish Committeeís director on anti-Semitism and extremism.

EDITOR'S NOTE: In a statement on JVP's website and in emails to JTA, Vilkomerson says the podcast interview on AFP was obtained under false pretenses and that she was not aware she was being interviewed for AFP. Vilkomerson has asked AFP to remove the podcast and JVP has issued a statement condemning AFP as racist and anti-Semitic.

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In the name of our grandparents and for the sake of our grandchildren

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Jewish gold medalist Raisman is an athlete with a conscience

Rafael Medoff/JNS.org

The gutsy Massachusetts teen followed her stunning gymnastic achievements at the London games, including two gold medals and one bronze, with a moving tribute to the Israeli athletes murdered by Palestinian terrorists at the 1972 Olympics—a tribute that the Olympic Games leadership refused to authorize, despite a worldwide outcry.

JNS.org spoke with Shuli Eshel, the Israeli-American director of the critically acclaimed 2007 documentary, "Jewish Women in American Sport: Settlement Houses to the Olympics," about Raisman's triumph—on the gym floor and beyond.

JNS.org: What were you thinking when you heard Aly Raisman, moments after her victory, paying tribute to the Munich massacre victims?

Eshel: I thought about how tens of thousands of people around the world petitioned the International Olympic Committee to have a moment of silence for the murdered athletes and all their pleas were rejected—but then one teenage girl had the courage to speak out and put the IOC in its place. That's a true champion.

PHOTO: COURTESY SHULI ESHEL/JNS.ORG

Shuli Eshel

In the early 1900s, in Jewish neighborhoods in cities like New York City, Chicago, and Philadelphia, there were institutions called "settlement houses," kind of like JCCs—they provided social services to immigrants and city girls. And they had sports facilities, but women were not allowed to use them. The general attitude was that women should stay in the home, or in the sweatshops, but should not be involved in "men's activities" like athletics. It was considered un-feminine.

JNS.org: How did that finally change?

Eshel: Brave individual women broke down the barriers one by one. Bella Uttenberg founded the Young Women's Hebrew Association in 1902 in order to start giving women access to those facilities. Swimming coach Charlotte Epstein, the only woman member of the American Olympic Committee, lobbied relentlessly to allow women to take part in the Olympic swimming competition, which was finally achieved in 1920.

By the way, these breakthroughs helped non-Jewish women athletes, too. For example, Gertrude Adderly, who was not Jewish, swam the English Channel as part of the 1926 Olympic games, which was an astounding accomplishment. She reached that level because she had been a member of Charlotte Epstein's swimming team.

Some were. In my film, Prof. Linda Borish, the leading historian of Jewish women in sports, describes how Epstein fought for women's rights and staged women's swimming meets to raise money for the campaign to give women the right to vote. She, together with swimmer Janice Lifson-Stuart and track and field stars Lillian Copeland and Syd Koff, were among the very few American athletes who refused to take part in the 1936 Berlin Olympics because of the Nazis' persecution of the Jews.

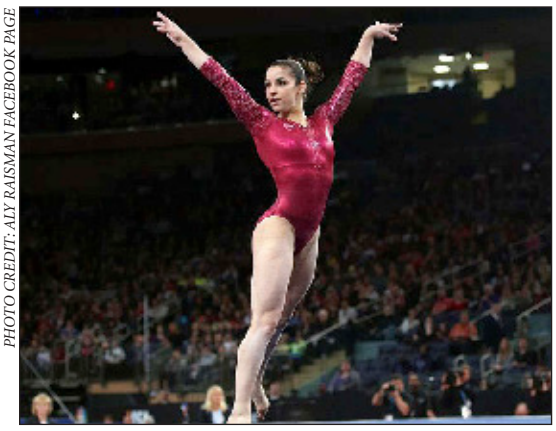

PHOTO CREDIT: ALY RAISMAN FACEBOOK PAGE

Aly Raisman

JNS.org: That was not an easy position to take.

Eshel: For athletes who devote the best years of their lives to training for the Olympics, to then boycott the games as a matter of conscience—that's a remarkable thing to do. Very few have that kind of courage.

JNS.org: Which brings up back to Aly Raisman.

Eshel: Yes. For starters, she's a proud Jew. That's a thrilling thing to see. The music she chose to have played in the background was the best-known Jewish song in the world, "Hava Nagila." And then to stand up there, after winning the gold medal, and to talk about how it was the 40th anniversary of the Munich massacre, and to speak about those athletes who were killed. I'm sure I wasn't the only one who had tears in their eyes. But for me it has a special feeling because I know that she stands on the shoulders of other brave young women, over the years, who had the courage to speak out—to speak out as women, and to speak out as Jews.

JNS.org: Did you hear that she will be visiting Israel soon?

Eshel: I know Israelis will be very excited to see her. And that too is part of a strong tradition of Jewish women athletes with ties to Israel—Lillian Copeland, Syd Koff and other Olympic athletes from the 1930s took part in the Maccabiah Games. There's a sweet story about how Syd used to wear a beret, and she was so admired that when she came to the Maccabiah games, Tel Aviv was full of little girls wearing berets in imitation of her.

JNS.org: Maybe Aly Raisman will follow in her footsteps. Aly did an interview with the Boston Globe a few months ago in which she was asked about the new designs for the American Olympic team members, and she replied, "I love fashion, so it's cool to be sponsored by Ralph Lauren."

Eshel: Which proves that while she's an amazing athlete and a proud Jew and Zionist, she's also still a girl! ■

Awareness of Ludwig Guttman, the "angel of the Paralympics," is undergoing a revival

By Miriam Shaviv

LONDON (JTA) — In 1917, Ludwig Guttmann, a young German Jew volunteering as an orderly in the local Accident Hospital for Coalminers, came across a strong miner with a broken back. The patient, he was told, would be dead within three months. In fact, he died after five weeks.

"Although I saw many more victims suffering the same fate," Guttmann wrote in his memoirs, "it was the picture of that young man which remained indelibly fixed in my memory."

The encounter changed history.

Guttman, who eventually fled Nazi Germany to the United Kingdom, became a doctor and was inspired to specialize in patients with spinal injuries. He eventually founded a sports competition for the disabled, which evolved into the Paralympics, and now is commonly regarded as the "father" of the Paralympic Games.

The Games, which use the Olympics facilities, run this year from Aug. 29 through Sept. 9.

While awareness of the German-English refugee had faded since his death in 1980, it is now enjoying a revival. One of the Olympic mascots was named Mandeville; during World War II, Guttman was asked by the government to set up a spinal unit at Stoke Mandeville hospital, north of London, to help the expected many disabled veterans from the war.

Also, earlier this month, the BBC screened "The Best of Men," a drama based on Guttman's work at the hospital. And London's Jewish Museum is showing a small exhibit about Guttman's work through Sept. 16 comprised mainly of photos and documents from Stoke Mandeville and the early Games, and memorabilia that Guttmann brought back from the second Paralympics, in Tokyo.

Meanwhile, a life-size bronze statue of Guttmann has been placed at the Stoke Mandeville hospital's stadium that will be transferred later to the hospital, while a new bust of Guttmann will be present at every future Games.

"It is a huge irony," says Abigail Morris, chief executive of London's Jewish Museum. "Hitler tried to kill all the Jews and people with disabilities. Thanks to his actions, Guttmann ended up here, in the UK, and this year over 4,000 athletes will compete in London at the Paralympic Games. It's the triumph of human spirit over adversity." In fact, Guttmann had an even broader legacy than the Paralympics — he is widely credited with revolutionizing the treatment of spinal injuries.

Guttmann, who was born in 1899 to a traditional Jewish family in Tost, Upper Silesia, was a senior neurosurgeon at Breslau Hospital until 1933, when the Nazis made it illegal for Jews to work in Aryan hospitals. Guttmann moved to the local Jewish hospital and was elected its medical director in 1937.

Two years later, the Council for Assisting Refugee Academics brought him to the United Kingdom with his wife and two young children. He was partially escaping the attention of the Gestapo, who first noticed him on the night of Kristallnacht in November 1938, when he admitted more than 60 men to the hospital, fictitiously claiming that they all had serious medical conditions.

At first he worked in medical research at a prestigious infirmary in the university town of Oxford; Germans were not allowed to practice medicine in the UK. Soon, however, the government noticed a paper he wrote about how to treat people with spinal injuries. They were expecting many disabled veterans from the war and asked him to set up a special spinal unit at Stoke Mandeville.

At the time, people with spinal injuries were "left as lumps of waste" to die, says Mike Mackenzie, chairman of the Poppa Guttmann Trust, which promotes Guttman's legacy. Guttmann, however, actually wanted to treat them. He realized that the two main causes of death were sepsis from pressure sores and urinary infections, and instructed the nurses to turn patients in their beds every two hours to prevent the sores from developing. He also improved catheterization.

Initially he faced resistance from the medical staff. But, says Mackenzie — himself a patient in Stoke Mandeville after breaking his back in a car accident in 1993 — "people finally stood a chance of living."

Guttmann also focused on their mental health. "He was ahead of the curve with the idea that your mental state makes a massive difference, that your bodies and brains are one," Morris says. "For these men to live, they had to want to live. You had to give them a life worth living."

One of Guttman's ideas was to involve them in sport. On the day that the 1948 Olympic Games opened in London, Guttmann organized an archery competition for 16 patients at Stoke Mandeville, which he then repeated every year. In 1952, the games became international when a team of Dutch ex-servicemen was included. In 1960, for the first time, the games took place at the same venue as the mainstream Olympics. The Rome games attracted 400 athletes from 23 countries and are commonly regarded as the first Paralympics, although the term did not become official until 1988.

According to Mackenzie, Guttmann's belief in the healing power of sport partially stemmed from his experience as a youth in Germany.

"A number of Jewish fraternities used sports to prove to themselves that they're as good as anyone," he says. "Guttmann was a fencing athlete and knew what it had done for him and his fellow Jews in Germany, giving them confidence and ability." He was fueled by an "extraordinary mixture" of empathy with his patients and ruthless determination.

"He was a bit of a tyrant," Mackenzie says. "Patients got seriously blasted if they skipped a session in the gym. He was liked and loathed by patients and other authorities, but was considered to be remarkable in what he achieved. By the end of rehab everybody was grateful to him."

Guttmann, who was knighted in 1966, died of heart failure in 1980 after achieving considerable international renown. In 1974 he visited Heidelberg, Germany, where a street was named for him. Newspaper clips in the small Jewish Museum exhibit show him described as "the famous Englishman from Germany" and "the angel of the Paralympics."

For Morris of the Jewish Museum, ultimately, Guttmann's is a very Jewish story.

"It's that moment when not only do you pick yourself up but you make the world a better place, helping people who literally are forgotten and left to die," she says. "Guttmann gave these people life. It's the spirit of l'chaim — to life." ■

Josh Grekin and Little Bands School

Sandor, Slomovits, staff writer

Cantor Annie Rose of Temple Beth Emeth says about Josh Grekin. "He is a phenomenally talented and accomplished musician." No empty words, those. Grekin, born and raised in Ann Arbor, has recently moved back here with his family after being gone for 20 plus years. A gifted songwriter and jazz trumpeter, with a bachelors degree from the Berklee College of Music and a masters from the Manhattan School of Music, he is also proficient on many other instruments. He's an innovative music teacher, currently pursuing a PhD. in music education, and is the founder and creator of the Little Bands School, (littlebands.com) a unique music education program. Little Bands offers classes at the Jewish Community Center of Greater Ann Arbor and through the Rec and Ed Department and conducts after school classes every day. "He is awesome with the kids at TBE," says Cantor Rose,'" always ready to both direct the flow and go with the flow."

Grekin: My parents weren't professional musicians, but they both played instruments; my dad the trumpet, my mom the violin, and both played piano. They loved to listen to music. My grandparents and great grandparents were professional musicians or music teachers. My grandmother, Ruth Zitomer still lives in town and at 94 is still an excellent piano player.

I started piano when I was five. I remember feeling a little frustrated because it was mostly reading music, and I wanted to learn by ear. But I certainly benefited from it. When I got older and wasn't taking lessons any more, I started hearing songs on the radio and playing them and I got more excited about the piano.

WJN: And trumpet?

Grekin: In the fourth grade. My father had a trumpet, because he used to play in the University of Michigan marching band. The trumpet was always kind of lying around, an exciting, interesting looking case. I must have started playing it, because they got lessons for me and I liked it. I went to Huron High and was in the symphony band, the marching band, the jazz band, and I flourished in that environment. There were guys in the Huron jazz band who would go to Community High School after school and take part in their small band program with Mike Grace, and they encouraged me to join them. That's when I started getting into improvising and playing jazz. It was around then that I realized I was going to be a musician. I'd come home from school and spend hours and hours on the piano, writing music. I kind of figured out that I wouldn't be a doctor like the rest of my family, (Laughter) and went to the Berklee College of Music.

WJN: What was next?

Grekin: I got a job playing trumpet on a cruise ship and moved to Europe. I'd done an exchange program while at Berklee, with the Rotterdam Conservatory of Music and made a lot of great friends, and I noticed that the jazz scene there was not only fantastic, but also lucrative, which it wasn't anywhere else that I was. You could actually make money because the jazz scene is funded by the government. I started a jazz band and eventually got into hip-hop music, and started a hip-hop band. I was the rapper in the band and played the Rhodes piano. We toured with a Rhodes piano, which is the stupidest thing ever. We rode trains and carried this Rhodes everywhere we went. (Laughter) We'd take out our instruments on the trains, piano, acoustic bass, drums, and I had a pocket trumpet too, and we'd play.

After awhile I decided I should move to New York. It was a combination of a lot of things. I couldn't have a day job in Holland, so if things weren't going so well, then I didn't have any money. And then there were only two of us who were rappers in Holland, and only one of us whose primary language was English—that was me. I thought, 'If I really want to be good at this, I should probably go somewhere where other people do this.' Which in retrospect was probably stupid. Because if I had learned to improvise—to freestyle, as they call it—in the United States I probably would not have had the opportunities that I did in Holland. There I could learn how to do this thing without people saying, "Wait a minute, he's not really good yet." No other rappers to compare me with. By the time I moved to New York I was a reasonably good novice, I think. (Laughter) I had a really good experience with it when I moved to New York. I got to meet a lot of other people who were doing the same thing in both hip-hop and jazz. And I re-met my wife. (Of course she wasn't my wife before.)

Josh Grekin with his daughter Maya

WJN: How did you meet?

Grekin: We were in Berklee together. We were not super close at Berklee. We knew each other, lived on the same floor, and we did a few gigs together.

WJN: What does she play?

Grekin: She's a singer, and now a psychologist. When I moved to New York, and had a band, we were looking for a singer, and I miraculously ran into Deleska. She was singing at the Blue Note and I suddenly realized, "Wait, she's a great singer and I know her." I looked up her phone number, called her, and she came and did a recording session, after lots and lots of convincing. And then we were together and got married and had children, and now we have our family band.

By the time we met in New York she was already pursuing her masters in counseling psychology. She was supporting herself by being a background singer for large tours for Sony Records and doing recording sessions. So sometimes we'd be on the same session, or on the same wedding gig. Then we moved to Indiana so she could do her PhD. She did a lot of gigs there for the Little Bands School. One of the things we do at the Little Bands School is no matter who is playing, whether they are four, or ten, or in high school, we support them with professional background singers and horn players. So you'll have a band of five year olds playing songs they wrote, and have adult saxophone and trumpet players playing the little horn lines that the kids thought of, and background singers singing behind them. Deleska was in our teacher band, and we would also play weddings together and things people asked us to do. But now that Maya has gotten older, and we've discovered she's quite good at music, we've decided that we are going to play together as a family. Deleska's internship has been pretty brutal so we haven't had the chance to rehearse too much. She just finished, so we're looking forward to playing more.

WJN: Maya is your oldest?

Grekin: Yes, she's 11 and sings extremely well and writes really good songs. Zoey is in the band too. She plays well too. She plays drums but she can only usually concentrate for about… 45 seconds. (Laughter)

WJN: How old is she?

Grekin: She's four.

WJN: Par for the course for that age.

Grekin: That's right. She can keep time through a whole song, but usually at a certain point in the song it's time for a drum solo, whether you're done with your part or not, "I'm going to bang on these things really loudly."

WJN: You teach at TBE.

Grekin: I work with Annie (Cantor Annie Rose) who is super awesome. When we moved here she asked me to start working with the various bands. I conduct and do some arranging for the high school and middle school bands, which is super fun. The Jewish culture is very wrapped up in music. It values music. I think it was a big influence on me as a musician. It's part of who I am. My wife is not Jewish, she's African American. She also comes from a tradition where music is a huge part of life. That's another rich influence on me, all the music that she grew up with. I play that a lot also; I play in the church all the time. It's great.

WJN: What about Little Bands?

Grekin: Little Bands started in New York. I was playing seven nights a week, and I was singing most nights. I'm not a trained singer. I wasn't singing properly and most of the clubs had poor PA systems, I was screaming. So I lost my voice—completely. I had this huge, gigantic node on my vocal cords. I had to have surgery to remove it. I got to the point where I couldn't speak. Not only couldn't I sing, I couldn't even call and book a gig. I could barely whisper. My singing career was over. I decided I better go back to school for jazz, to get back into the trumpet. I auditioned at the Manhattan School of Music and started my masters. The new director there, Justin DiCioccio, was very much into pedagogy. He said, "If you're going to be a jazz musician you need to learn how to teach." So we put together jazz clinics, went into schools in Harlem and worked with kids. I had not worked with children at all before that. I really hadn't had any contact with children since I was one of them. But I just loved it. I decided I wanted to do a lot more of that.

So after I finished my masters degree I started working for a company called Education Through Music. They sent me to a public school in the Bronx, put me in a classroom with 35 kids and said, "Teach them!" I'm a songwriter primarily, so I asked the kids what they were learning in their other classes. They told me 'We're learning about Abraham Lincoln.' So I wrote a song about Abraham Lincoln and

we all sang it and played it and we had a great time.

Parents asked if I would teach their kids piano; which I couldn't afford to do for the price they could pay. Deleska was pregnant with Maya and if I was going to stay after school and not be with my wife when she was not feeling well I was going to charge a lot of money. So they said 'OK, you can teach four of the kids at the same time.' I said, 'No, I can't because I'll sacrifice the quality of their education.'

But then I had an idea. With my own band I was trying to learn to play bass and drums because I was feeling control freakish—the bass player wasn't playing exactly like I wanted him to and I couldn't explain it with notation, so I said, 'I'm going to learn how to play what I want him to play!' And I noticed that it helped my songwriting a lot, being able to play the other instruments. So I thought maybe I'd try this with the kids. We'll do a trio, piano, bass and drums, and everybody will learn to play every part of the song. We tried it and it worked—miraculously! As soon as one child knew how to play anything, on any instrument, they had this tremendous motivation to make sure that the other children could also play the other instruments. Anytime any kid knew anything about anything, all the other kids immediately knew, because they all taught each other. Everybody was into it, everybody wanted the music to sound good.

So I decided this was for me. I wrote a curriculum, by now over 450 songs, and tried to put them in an order so that they were learning together, the piano should be learning this, the guitar should be learning this… I quickly learned that the curriculum actually means nothing. You need to have one, but if you try to just follow it, you're going to be stuck. Really, people learn in their own order. You acquire a piece of knowledge because you're ready for it, and it makes sense with the other things that you know. So even though you have to go in the order of the songs you teach, if somebody is ready for something else, you have to be ready to teach them that, whether it's part of the curriculum or not. Teaching is like being a creative improvising musician. You have to be really aware of where everyone is at the same time.

Officially, Little Bands is owned by me and Deleska, and she's a great musician, so of course she comes up with lots of ideas. And then we have people that teach the program who are officially independent contractors, but we consider them part of the Little Bands family, and they come up with a lot of amazing ideas. And I hope, soon, to acquire enough wealth and influence that I can hire them and pay them a good salary and have them be full time employees of the Little Bands school.

One of our missions is to be able to have musicians who are not necessarily nationally famous be paid a good salary to be creative artists and creative teachers. I would like to contribute to making us a more musical society. There are a lot of people who maybe don't have the personality, or maybe not quite the opportunities to be nationally famous, and yet these people are still incredible artists, and we should have more of them around. These people are still awesome musicians and they should be able to continue to do that. And maybe something that can help them is having a full time job teaching at the Little Bands School, which includes writing music and being a creative band leader for kids. ■

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Benjamin Busch – actor, writer, soldier– to present at Kerrytown Bookfest

Bill Castanier, special to the WJN

For as long as he can remember, author Benjamin Busch recalls a black and white photograph of his great grandparents in his father's writing room at their home in Hamilton, New York, where his father taught writing at Colgate. His father, noted novelist Frederick Busch, proudly displayed the photograph of his grandparents sitting, eating soup and smiling.

Benjamin Busch said the photo of his great grandparents was taken near the turn of the last century after they had immigrated to the United States from Minsk and survived "much privation."

"My father kept them on display to remember their hard-lived, but very loving lives," he said.

Family is just as critical for the younger Busch and in his memoir *Dust to Dust* the close relationship with his family is woven into the heart of the book. (A photo of a very young Benjamin in a snowsuit with his father looking on is part of the book's dedication pages.)

"Jewish people have a great tradition of family and of study," Busch said. "We are constantly interpreting the world around us and I always felt that my dad's work was permeated with a sense of preservation. Growing up with Jewish parents, my dad felt the tribal necessity to preserve the story." The younger Busch is following in his footsteps.

Busch said his father would tell stories of his childhood in Brooklyn and how his grandmother would take him to B horror and sci-fi movies. "She only spoke Yiddish and had no idea what was going on. She sat smiling beside him, happy to be with her grandson and be a big part of his life."

That importance of family has now been passed down to Benjamin Busch.

Dust to Dust is a modern version of the 1960s TV show "What's My Line" and who the real Benjamin Busch is can be disarming.

Busch, who is an artist, actor, soldier and now author, shows his poetic vision of life and death in this unusual memoir which doesn't follow the usual conventions of memoirs. For example, the story isn't linear, but is broken into the sub categories of Arms, Water, Metal, Soil, Bone, Wood, Blood and Ash, what the author refers to as elemental. Typically, he alternates chapters on his war experience with those of growing up.

He describes the journey of writing the memoir as "seeking to disinter my childhood."

"We all come from memory of our childhood. We go into ourselves, but the memories pass us by." He says writing the memoir forced him into being back "in his childhood… I was actually seeing my parents and they are dead."

Nothing is conventional about Benjamin Busch who, although being the son of a novelist father and a librarian mother, admits to not reading much as a child.

"As a child I was physically restless and could not sit down. Even in college I had the same mentality."

Benjamin Busch always inhabited more of the physical world and in his book writes "what his father built with words, I built with pieces of the earth, stone and wood."

Busch tells of a somewhat conventional childhood of playing with sticks and stones, building tree houses and forts while pretending to be a warrior. He then went off to Vassar College, a predominately women's school where he studied studio art.

Breaking with tradition, he also began to study war as he entered the Marine Corps Officers Training Program. After graduating, he served in active duty from 1992–1996 (during a time the U.S. were not at war).

Then, beginning as an extra in the film *Contact*, he committed himself to learn everything there is about acting, landing roles in *Homicide* (he plays a corpse), *West Wing,* and if ever life mirrored art, he plays a marine in *Rules of Engagement*.

In 2003, when he was called up for the invasion of Iraq he wrote how he somewhat continued his acting career. Faced with leading battle-hardened veterans from the Gulf War, Busch describes in the book how his acting skills came in handy and how he played the role of a hard-nose commander. He emerges from his first deployment relatively unscathed both physically and emotionally.

Home safely, Busch took up where he left off, playing Anthony Collicho, the tough ex-marine cop in *The Wire*. His acting career was put on hold when he was sent back to Iraq in 2005, this time to Ramadi where he confronted the randomness of war when a sniper's bullet hits a member of the unit accompanying him.

"For the marines it was entirely random. I went over to talk to them. All that I knew was all that they knew. We would have to go back out tomorrow," he writes.

In 2005, a cargo vehicle in which he was riding was struck by an IED, injuring himself and several other marines. It was during this time that Busch describes how his life view changed from invulnerability, during his first tour, to expecting to be killed in his second tour.

"But the belief in immortality and the certainty of doom produced almost the same lack of anxiety in me," he wrote.

Toward the end of his second tour in Iraq, his father wrote an essay "Don't Watch the News" for *Harper's Magazine* about his son's second deployment and how a family back home copes with deployment while also confronting their long held anti-war beliefs.

"Perhaps by slicing another day off our lives as we wish it away to bring him home we are spending our lives to buy his," his father writes.

Also in his typical existential style, which his son Benjamin has adapted for his memoir, Frederick Busch ponders the question he would like to ask his son, "How far do you burrow inside yourself before it's difficult to work your way out?"

And in probably the most emotional aspect of the book, with mortality streaking across his life once again, Busch writes in *Dust to Dust* about the impact his dad's death from a heart attack at 64 has on him shortly after his return to the States. His mother would die soon after.

"He wrote his fears and called them fiction, but the wish that he wrote was for my preservation. He wrote his fear of losing me, but not about how I was to lose him."

He goes on: "I remembered them (his parents) raising me not to carry a gun. My father had chosen words over war."

In 2008, in a surreal example of method acting he was back in combat gear as one of the stars of *Generation Kill*, an HBO mini-series about the 2003 invasion of Iraq. In a few short years he had gone from an actor playing a warrior to a warrior being an actor.

Since his tours in Iraq, Busch has moved to Reed City and thrown himself into raising his family while creating and directing two short movies *Sympathetic Details* and *Bright*, both with assistance from actors on "The Wire".

Busch has created an unusual poetic memoir (he says he tries not to use the same word twice) and one that he hopes will inspire others to look within themselves. No matter what career Busch finally decides on, you can expect him to bring a deep sensibility of life, death and the importance of memories passed from generation to generation. ■

Kerrytown BookFest September 9

Brian Short, an award-winning fiction writer and poet, will host a literary conversation with Benjamin Busch, memoirist, artist, actor and soldier and Ann Arbor novelist Nicholas Delbanco at the 10th annual Kerrytown BookFest noon Sunday, September 9, at the Kerrytown Concert House on Fourth Avenue in downtown Ann Arbor.

Benjamin Busch interviews University of Michigan faculty and students for the College of LS&A Wire's "In Their Words" series. He also produces the Ann Arbor Moth StorySLAM.

Nicholas Delabanco was a great friend of Frederick Busch, who died in 2006, and Delabanco followed the career of Benjamin Busch closely. Delabanco is the son of German Jewish parents and has published more than 20 novels and non-fiction books. He directed U-M's Masters of Fine Arts Program and the Hopwood Awards Program until his retirement in 2002.

Busch, Delbanco and Short are a few of the more than 35 authors and poets who will present at the Kerrytown BookFest, which also features presentations by book artists and hands-on programs for children. There also will be more than 75 book sellers and other vendors featuring book-related items at the BookFest. For more information on the BookFest visit www.kerrytownbookfest.org

Committing to memory with author Nathan Englander

By Alizah Salario

NEW YORK (JTA)—Author Nathan Englander recently received the 2012 Frank O'Conner International Short Story Award for his latest collection, *What We Talk About When We Talk About Anne Frank*. He spoke with JTA about the impact of his Jewish education, the challenges of translation and why he's simply an American writer — no qualification needed.

JTA: Have you read The Diary of Anne Frank?

Nathan Englander: I'm a yeshiva boy, and when I grew up there was so much about the Holocaust. It's something I think about a lot because people will say, "You're writing about the Holocaust." I'm not writing about the Holocaust, I'm writing about, in a sense, the historical case of it. There's a thing that happens in a certain place in a certain time, and then there's how we remember it, how we live with it. That is more the point that I would want to be making. How do we educate it? How do we remember it? Here I am — it depends how you count it, a fourth- or fifth-generation American. This idea that I was raised as a child of the Holocaust — you know, you can say your connection is that you're a Jew, but the idea is that this was educated into me.

What I wanted to tell you was that while my whole life is so deeply steeped in this Holocaust education, the long answer to a short question is simply that I have never read The Diary of Anne Frank.

I was curious because I remember feeling guilty when I read the diary as a girl. I just wanted to get to the parts where Anne kisses Peter again.

JTA: Well, your answer is exactly, exactly the point. This is a young girl keeping a diary. It's not, 'I'm going be a historical figure keeping a diary,' or 'the role I'm going to play in the space of Holocaust memory.' What I love is that your experience of the diary sounds like the experience of a certain text. The guilt is something else. That's somebody saying to you this is the Holocaust. That's what interests me: that there were all these attachments to it that were put on top of it for you.

One of my favorite stories in the collection is "Everything I Know About My Family on My Mother's Side," which incorporate bits and pieces of various stories. How do you know which stories are yours to write?

Englander: When I was dreaming of being a writer from suburbia, I thought, what am I going to do, write novels about going to the mall? It took me a long time to think it through and I should've rethought the advice of write what you know. That doesn't mean write what you experience. It's about emotional knowledge. Like have you ever known sadness? Have you ever known longing? Have you ever wanted for something? Have you ever felt loved? You know, I don't think there are any stories that you can't write.

JTA: Do you find it challenging to get to that place where you're tapping into your emotional knowledge?

Englander: When people say writing is hard, I really don't think they really mean writing

continued on next page

Shlomo Carlebach's life comes to the stage in "Soul Doctor"

by Lisa Alcalay Klug

NEW YORK (JTA) — As he researched the complex life of Rabbi Shlomo Carlebach for a new musical, playwright Daniel Wise found a surprisingly candid source.

Neshama Carlebach, a successful recording artist and popular performer of her father's compositions, openly revealed his many struggles as "a lonely and conflicted" Orthodox rabbi — both rock star and spiritual shepherd.

"When someone collaborates on a show and at the same time is the daughter of the subject matter, and she is serving of the show rather than her own perspective, it helps make the show what it is," Wise says. "It was also very brave."

As Neshama explains, her father's message is that everyone "can surpass their own walls. Some people say he was an angel. He was a person. But he was a strong person. He made beautiful choices and that should be a inspiration for the world."

Some of Carlebach's followers aren't so pleased with the candor.

"Reb Shlomo was a soul on fire who was a rebbe to thousands," says Shy Yellin, president of the Carlebach Shul on New York City's Upper West Side. "He was a tzaddik rooted in the love of God and His Torah and whose purpose, like other great rebbes, was to connect us to '*Hashem yisborech*' in the deepest way. Because he was human, with all the challenges one faces, Shlomo could relate to his flock and we to him. If he made any mistakes, they were long ago expiated. He was beloved by all."

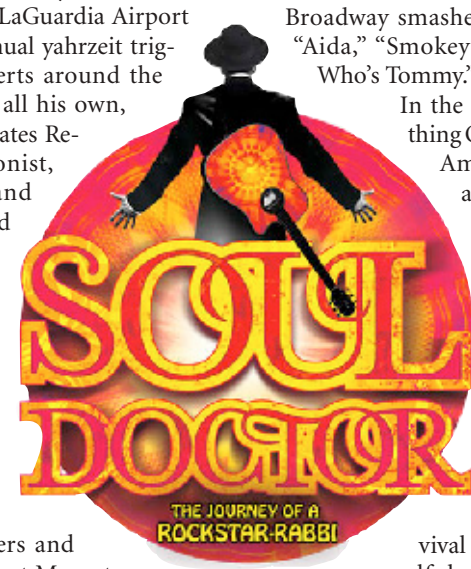
During his lifetime and perhaps even more since his death in 1994, Rabbi Shlomo Carlebach — known widely as Reb Shlomo or simply Shlomo — is credited with reinvigorating Jewish life with uplifting song and spiritual teachings. His fascinating trajectory is the basis of a Broadway-bound show, "Soul Doctor: The Journey of a Rock Star Rabbi," the first new Jewish hit musical in decades.

Neshama shares an official "creative credit for additional material" for the show, which is carried by more than 30 Carlebach melodies, often with new lyrics by David Schechter. "Soul Doctor" sold out in test runs in Florida and New Orleans, and opened to a limited engagement July 24-Aug. 19 at the New York Theatre Workshop. Again, the show rapidly sold out.

Producers are negotiating with a New York theater for an open-ended run.

As a cultural phenomenon in the 1960s music scene, Carlebach's songs grew wildly popular. He performed on stage with Bob Dylan, Joni Mitchell, Jerry Garcia, Pete Seeger, the Grateful Dead and Nina Simone, among others. He played venues from Carnegie Hall to hippie coffeehouses, prisons to ashrams. He even performed spontaneous midnight concerts under New York City's West Side Highway for the local homeless, whom he often knew by name.

Carlebach died suddenly when his heart failed on airplane at LaGuardia Airport in New York. His annual yahrzeit triggers memorial concerts around the world. In a category all his own, his music now captivates Reform, Reconstructionist, Conservative, gay and lesbian, Orthodox and Chasidic communities.



Cross-over Jewish reggae sensation Matisyahu coined himself a "Bob Marley-Shlomo Carlebach fusion." Even Pope John Paul II used Carlebach's composition "Brothers and Friends" to open his last Mass at Giants Stadium in New Jersey.

"Soul Doctor" reveals how Carlebach's music and heart-centered teachings of "boundless love and joy" touched disillusioned hippies and dropouts, says Wise, who also directs the show.

The musical riffs on the successful formula of "Rent," which Wise took on tour around the world. Both employ actors playing multiple roles and doubling as stage hands, gracefully transforming sets through scenes.

"Soul Doctor" travels from contemporary Vienna back to Carlebach's childhood there under Nazi occupation, from a New York home and a dynamic musical beit midrash to the psychedelic House of Love and Prayer in 1960s San Francisco and more, in the multiple loops of Carlebach's explorations of Jerusalem. Caracas. Nepal. And beyond.

As his newly published commentary on Genesis reveals, Carlebach also was an innovative Torah scholar. As a Chasidic figure and composer of niggunim — wordless, expressive tunes infused with spirituality — Carlebach bridges Old World and new, pre-war Orthodoxy and the post-war establishment he realized wasn't reaching America's rapidly assimilating Jews.

Despite its rabbi protagonist, "Soul Doctor" attracts diverse audiences because "It's about how we are spiritually all the same," says veteran Broadway composer and orchestrator Steve Margoshes, who wove together the score for "Soul Doctor" and previous Broadway smashes such as Elton John's "Aida," "Smokey Joe's Cafe" and "The Who's Tommy."

In the 1950s, the thirtysomething Orthodox rabbi searches American counterculture and becomes intimate friends with Simone, a then-unknown jazz singer who introduced him to gospel music and R&B.

Carlebach suddenly finds himself "torn between his deep traditional roots and his dream to create a Jewish revival through his joyous and soulful melodies," Margoshes explains. "He wakes up one day and decides the Jewish experience is bankrupt and he is going to reinvigorate it, no matter the personal cost."

Their unusual connection — Simone later became the musical voice of the civil rights movement — helped Shlomo shape contemporary Jewish music and reinvigorate the American Jewish experience in the aftermath of the Holocaust, Wise says.

With composite characters and scenes, "Soul Doctor" is not a strictly factual presentation of Carlebach's life. Rather than pure hagiography, it is a gripping exploration of the many challenges and controversies encountered by Carlebach.

"It is more the idea of Shlomo than what historically happened," says Rabbi Naftali Citrin of the Carlebach Shul and Carlebach's grand-nephew. "It's a version of Shlomo's life that can't possibly contain everything."

"Soul Doctor" reflects the humanity of this larger-than-life personality leaving an Orthodox dynasty to become Chasidic while attempting to reach the young and unplugged through conventional rabbinic teachings. The methods prove ineffective, so Carlebach struggles again to break out of the mold of previous Orthodox leaders and "become Shlomo," the recording star, performer, spiritual minstrel and friend still both treasured and criticized.

Carlebach grapples with questions of modernity and how to heal young broken souls who expect a hug and won't dance with a mechitzah.

"Soul Doctor" doesn't shy away from Carlebach's struggling with his upbringing's Orthodox restrictions against even casual physical contact with women and intense condemnation from the establishment and his own father. Audiences watch him find love, attempt to balance family with touring, and ultimately encounter a devastating divorce when his wife takes their children — Neshama and her sister, Nedara (now a married mother of two living in Israel) — to Toronto.

Today, the sisters honor their father's rich contributions to Jewish tradition through the Carlebach Legacy Trust, which collects his teachings, compositions, photographs and bootleg recordings. Neshama, also a mother of two, is working on her ninth album celebrating her father's music, despite Orthodoxy's concerns of kol isha, or halachic rulings regarding men hearing women sing. She also is trailblazing interfaith concerts with the Rev. Roger Hambrick and members of the Green Pastures Baptist Church Choir of the Bronx. Their album, "Higher and Higher," was a sixth-time Grammy entrant last year.

"There is work to be done," Neshama says, "and not everyone is down for the work." ■

(This is Lisa Alcalay Klugís third article in a JTA series about Rabbi Shlomo Carlebach's legacy. Klug is the author of two humor books, Cool Jew: The Ultimate Guide for Every Member of the Tribe, a National Jewish Book Award finalist, and Hot Mamalah: The Ultimate Guide for Every Woman of the Tribe, a celebration of Jewish women debuting in October.)

Englander , continued from previous page

when they say the writing is hard. The writing is joyous. I feel like when you talk about the hard work or the suffering, 99 percent of that is psychological; it's the emotional commitment. It's hard sometimes to be willing to sit in that chair and engage.

JTA: Your characters identify with Judaism in myriad ways. Do you feel most comfortable expressing your Judaism through your writing?

Englander: People will be like, you're a Jewish-American writer. Why can't I be an American writer? Who gets to say? I don't get to be an American writer because I'm a Jew? My people have been here a long time. I pay my taxes, I hold a passport, I pay a much larger portion of my income to support my country than Mitt Romney does. I'm not a qualified form of American. I'm Jewish, yes, but this idea that from inside my own head and body I'm supposed to say that I'm other?

The vast majority of people I write about are Jewish and the themes are very Jewish, but my point is that every writer builds their own world. If it's functioning, it's a complete world and it's not an alternative world. It's not like people say, 'Are you into Christian literature, or are you into gentile literature?' It's not didactic. That's what makes genre fiction, if it's about the idea of it rather than the obligation. Why isn't Kafka genre? Yes, the guy turns into a beetle, but it's about the humanity. Guess what? I'm a huge lover of John Cheever, and that to me is exotic fiction. Nobody ever in my family has mixed a pitcher of martinis and then walked in the dune grass in Nantucket.

JTA: You've done quite a bit of English-Hebrew translation, including the liturgical text for The New Haggadah edited by Jonathan Safran Foer, and also as a co-translator of Israeli writer Etgar Keret's Suddenly A Knock at the Door. How do you capture a story in translation?

Englander: With the Haggadah project, that was very much a crash course. What larger challenge to start with than the kiddush of the Haggadah? There you are, translating Creation from Genesis. To me, there were just endless ramifications of what it means to take on this responsibility — what it means to interact with a sacred text, what it means to have someone praying from the words you choose for that sacred text.

JTA: What's the difference when you translate fiction?

Englander: [With Keret's work,] I really hear him in my head, and I really want to try to put it into English for somebody to experience how I think Etgar sounds. The example I always use is if I asked you now to translate the word water. When I read "mayim" in Hebrew, in English I can say water, but there are many words. How would you give me another word that has the meaning and the force of water, and how long you've known it in your life and that feeling of wetness that goes with water? You can't say liquid; that doesn't do it. There's so much that goes into choosing a word it's almost overwhelming, and that's why you have to own the material. You have to commit to it. ■

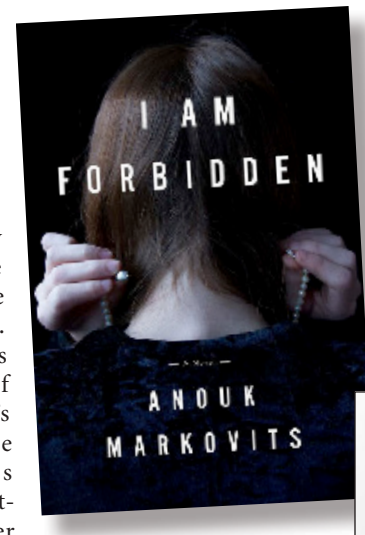
I Am Forbidden by Anouk Markovits

Rachel Urist, staff writer

I Am Forbidden is a stunning novel. Written with eloquence and economy, it follows several generations of a Satmar Hassidic family, from Transylvania to Paris, France to Brooklyn, New York. The tale is told with a rare mix of tenderness, resentment, nostalgia, and perspective, and it offers a rare glimpse into the world of Satmar Hassidim. The story begins through the eyes of a child, a little boy who witnesses the murder of his family. He is whisked to safety by the family's servant, who removes his yarmulke and *payess* (sidelocks) and raises him to be Christian. Time passes quickly. He almost forgets his heritage—until he witnesses a Jewish family shot in cold blood, and rescues their little girl.

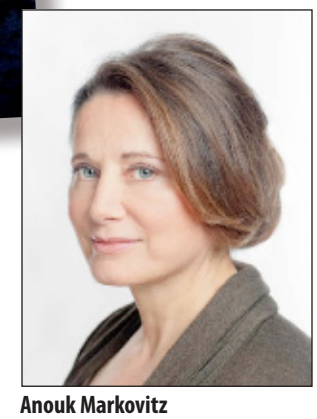
Anouk Markovits grew up in the world of Satmar Hassidim. Her writing brings to mind a poignant axiom: to make a story universal, make it very specific. In her story, the foreign words that permeate the writing add color, texture, soul, and, strangely enough, universality. Markovits' fluency in French, Yiddish, English and Hungarian helps her to flesh out these characters, as they journey through the chaos of 20th century Europe. Ultimately, two branches of the family survive: one in Paris, the other in Williamsburg, Brooklyn. The blend of languages is arresting, especially when the language of desire becomes a memorable mix of Yiddish, English, and French.

At the story's core are two sisters, Mila and Atara. Their father is a man whose own travails we have followed. He is strict but loving. The sisters are inseparable, until the two unwittingly violate the Sabbath one sunny day. Atara bears the brunt of their father's wrath. She then turns inward, trusting only her intellect for guidance. The books she reads clandestinely are taboo. Yearning for higher learning, she leaves her family, at which point she disappears from the novel, too. The reader, like her family, is left to wonder what became of her.



The story turns to Mila: grateful, compliant, devoted to tradition. It is a curious plot twist. We wonder what became of Atara. Like Jacob, we must settle for the sister. Surprisingly, this switch enriches the plot. Mila, the "good" daughter, finds herself in an arranged marriage that proves as romantic as any fairy tale. Her bridegroom had once rescued her from certain death. But life interferes. Lest I spoil the book, I will not divulge their tribulations. Suffice it to say that eventually she turns to the story of Tamar for consolation. The biblical Tamar, desperate for justice, turns to harlotry. In a sense, Tamar sins to stay pure, a paradox. Ultimately, Tamar is declared a righteous woman. Markovits' reference to this biblical tale is inspired.

For a tale spurred by indignation and longing, this story is remarkable for its compassion—and for its autobiographical overtones. Markovits grew up in France, and, like Atara, left her Hassidic roots. She fled at 19, after being sent to New York to marry a man she never met. Eventually, Markovits earned a bachelors of science degree from Columbia, a masters in architecture from Harvard, and a Ph.D. in Romance Language from Cornell. It is tempting to speculate that Markovits has taken her own story and split herself in two, hence the sisters. By exploring the path not taken, Markovits examines the life she might have led: Mila's life. At the same time, she gives a nod to the free spirit who establishes a career and keeps her own counsel. In fiction, Markovits can reunite these women (the two parts of herself?) and restore, however fleetingly, a sense of family. But she cannot tell her Satmar forebears that they revere a man she deems a coward. The original Satmar rebbe, Joel Teitelbaum, was rescued from the Nazis by Zionists, but Teitelbaum excoriated Zionism, and taught his followers to do the same. This historic truth is at the heart of the novel. Atara cannot tolerate the community's erasure of their leader's betrayal. In her eyes, his behavior is unpardonable. Atara could never have lived Mira's life.


Anouk Markovitz

This book is an act of courage and literary prowess. It is Markovits' second novel. The first was written in French. She wrote this one in English. ■

Have a **BIG** idea but a *little* bank account?

The Jewish Federation of Greater Ann Arbor welcomes applications for

Jewish Community Impact Fund Grants

Grant funding is available in a competitive application format for proposals ranging from $2,000 to $10,000. A total of $40,000 is available this year.

Jewish Community Impact Fund grants are intended to inspire individuals, organizations, congregations and agencies to develop and implement new or enhanced programs that meet significant community needs or create new and innovative engagement opportunities in the greater Ann Arbor Jewish community. Proposals should build upon any of the following fundamental tenets: connection and engagement, tikkun olam/social responsibility, pluralism, leadership, and innovation. Proposals should not just meet specific organizational needs.

Proposals must serve the Greater Ann Arbor Jewish community, have measurable impact and be consistent with the Federation's mission – to foster, initiate and preserve activities that strengthen Jewish life.

Applications and further details are available on the Federation website: www.jewishannarbor.org or contact David Shtulman at 677-0100 or David@jewishannarbor.org.

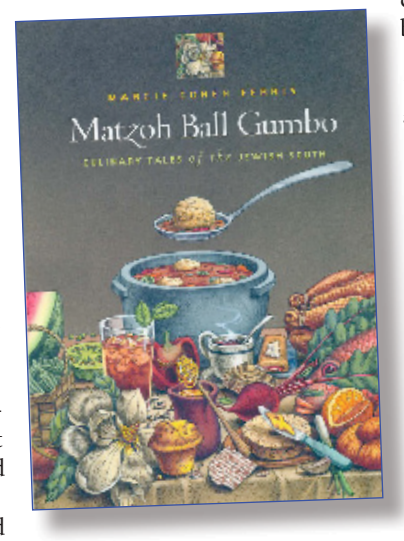
Jewish Federation of Greater Ann Arbor

2939 Birch Hollow Drive
Ann Arbor, MI 48108
734-677-0100
www.jewishannarbor.org

Southern cuisine, Jewish-style

Mary Bilyeu, staff writer

One of 2012's most significant food trends has been a resurgence of Southern cuisine, an appreciation of down-home cookin'. Fried chicken and waffles, grits, banana pudding, and other staples have been elevated by innovative chefs who are giving new life to classic dishes. Marcus Samuelsson, for example (James Beard Foundation Award winner, the guest chef who prepared President Barack Obama's first state dinner, and frequent judge on the Food Network show "Chopped"), serves such dishes as catfish, grits, cornbread, and greens at his trend-setting and enormously popular Harlem restaurant, Red Rooster.



Now, when you think of typical, defining Jewish dishes, what comes to mind? Kugel, matzah brie, and cholent, perhaps? These traditional Ashkenazic foods certainly don't bear much resemblance to notions of Southern cooking, although they, too, offer consummate comfort to those who've been raised eating them.

And yet, Jewish and Southern foods don't have to be mutually exclusive. "Jews have lived in the South since the late seventeenth century," when the first Sephardim came to Georgia, "and each generation has balanced its southern and Jewish identities," according to Marcie Cohen Ferris, author of *Matzah Ball Gumbo: Culinary Tales of the Jewish South.*

Ferris continues: "Food is key to understanding southern Jews. For more than four centuries, they have both eaten and rejected the foods indigenous to the places in which they live. Food became a barometer, a measuring device that determined how southern Jews acculturated while also retaining their own heritage."

In many areas, Jews have been influenced by their neighbors—"Bible Belt" Christians, African-Americans—and adopted such *treif*, but quintessentially Southern, foods as ham, shrimp, crawfish, and oysters into their "kosher-style" diets to assert their secular identity more prominently than the religious and ethnic one. And yet, despite some difficulties (particularly in rural areas) acquiring kosher meats and other products, many Southern Jews have taken great pride in overcoming barriers and embracing local ingredients while still observing the laws of kashrut, emphasizing their Jewish-ness while still honoring their Southern roots.

One recipe offered in *Matzah Ball Gumbo* is for Simmered Black-Eyed Peas—a classic dish in the South, served especially at the new year with hopes for good fortune—which is usually made with bacon or salt pork. The kosher variation is prepared with olive oil and served over Sephardic-style pink rice, which is cooked with a bit of tomato sauce added to the water. The dish is no less Southern, and no less symbolic, despite accommodating the dietary laws. And the Babylonian Talmud has even stated that black-eyed peas should be eaten at Rosh Hashanah to bring good luck (although this may have resulted from a mistranslation of the Aramaic word *rubiya*, meaning "fenugreek").

Jews in Memphis, most notably, have taken a time-honored culinary tradition of the South and made it their own. Whereas the city is famous for its Memphis in May festival—which includes the world's largest barbecue contest, otherwise known as "The Super Bowl of Swine"—it also hosts the annual Asbee Kosher BBQ Contest, which boasted 40 competing teams in 2011 with categories for brisket, beef ribs, and chicken. ("Shofar Shogood," "Boychiks in the Que," and "Grillin n' Tefillin" are just a few of the past competitors.) This was a natural event to create in a city in which, as the contest's website states, "*treif* BBQ restaurants far outnumber synagogues." And it is, according to Rabbi Joel Finkelstein of Anshei Sphard-Beth El Emeth, which coordinates the festivities, the "ultimate in the integration of the great traditions of Jews and Southerners."

Matzah Ball Gumbo offers a fascinating history of a culture that is tradition-bound in two different contexts, and yet innovative in how it has blended these two disparate worlds in its cuisine. The book shares a varied assortment of recipes that uniquely show a flair for assimilating while retaining a distinct Jewish identity.

It was difficult to choose which dishes to feature, as so many are tempting. But because we'll soon be preparing holiday dinners to celebrate the new year, and seeking some sustenance after the introspection and fasting of Yom Kippur, that helped to narrow down my options.

A twist on the familiar honey cake served with hopes of a sweet new year—made more distinctive with the addition of yet another Southern classic, Atlanta's own Coca Cola—is an ideal treat to serve either as dessert after a celebratory Rosh Hashanah feast or as a light snack to break the fast. The praline (PRAH-leen, as they say in the South) macaroons are another exceptional offering for either occasion—classic Jewish cookies featuring Georgia pecans for a bit of Southern panache.

The fried green tomatoes would be a lovely side dish to offer at a festive holiday meal. With Rosh Hashanah arriving in mid-September, near the end of our Northern gardening season, there should be plenty of these fruits just waiting for an opportunity to shine. This Southern dish is infused with Jewish spirit by coating the tomato slices with matzah meal rather than with cornmeal… an inspired mishmash of the two culinary traditions.

May 5773 bring you much joy and lots of great food (Southern or otherwise).

Shanah Tovah, y'all!

Sister Sadie's honey cake

3½ cups all-purpose flour
2 teaspoons baking powder
½ teaspoon baking soda
1 teaspoon ground allspice
1 teaspoon ground cinnamon
½ teaspoon salt
2 cups honey
1 cup granulated sugar
4 large eggs, at room temperature
½ cup Coca-Cola (must be flat before using)
½ cup canola oil
1/4 cup sliced natural almonds

Preheat the oven to 325°. Grease two 9"x5" loaf pans. Line the pans with foil, letting the excess hang over the sides; grease the foil.

In a large bowl, stir together the flour, baking powder, baking soda, allspice, cinnamon, and salt. In a medium bowl, with a wire whisk, beat the honey and sugar until blended. Whisk in the eggs, 2 at a time, until well blended. Whisk in the Coke and oil.

Pour the honey mixture into the dry ingredients and stir with a wooden spoon just until blended. Batter will be quite thin; a few lumps are okay. Pour the batter into the prepared pans. Sprinkle the tops with the almonds.

Bake until the cakes are springy to the touch and a toothpick inserted into the center comes out clean, 50 to 55 minutes. Cover lightly with foil if the almonds begin to burn. Cakes may sink slightly in the center. Don't worry if the top of the cake cracks a bit. Transfer to wire racks to cool for 30 minutes.

Using the foil as lifters, remove the cakes from the pans. Carefully peel off the foil and let cakes cool completely on the racks, almond side up. Honey cake develops flavor upon standing and tastes better the day after baking.

Makes 2 cakes, about 12 slices each.

This recipe from Sadie Gottlieb was adapted from a cookbook created by Gottliebís Bakery, in Savannah, Georgia.

Mississippi praline macaroons

3 large egg whites, at room temperature
1/4 teaspoon cream of tartar
Pinch salt
1 cup packed light brown sugar
1 cup roughly chopped pecans
36 pecan halves, for topping

Preheat oven to 325°. Grease 2 or 3 large baking sheets or line the sheets with foil and grease the foil.

In a large bowl, with an electric mixer at medium speed, beat the egg whites, cream of tartar, and salt until frothy. Increase the mixer speed to high and continue beating, adding the brown sugar gradually (in small handfuls) and scraping the bowl once, until the whites form stiff, glossy peaks. (This will take a few minutes.) With a large rubber spatula, fold in the pecans.

Drop the batter by heaping teaspoonfuls onto the prepared baking sheets, spacing them 1" apart. Press a pecan half into each, flattening the cookie slightly. Bake until the macaroons are set and feel hard and crisp, about 35 minutes. Transfer to wire racks to cool completely, then store in airtight containers.

Makes 36 macaroons.

From Ann Grundfest Gerache, Vicksburg, Mississippi. This is a favorite dessert served at Vicksburgís Congregation Anshe Chesed.

Fried green tomatoes

½ cup matzah meal
1 teaspoon kosher salt
½ teaspoon cayenne pepper
1/8 teaspoon sugar
2 large eggs
4 to 5 large green tomatoes (about 2 pounds), cored and sliced 1/2î thick, ends discarded
½ cup or more vegetable oil for frying

In a pie plate, mix the matzah meal, salt, cayenne pepper, and sugar.

In another pie plate, with a fork, beat the eggs. One at a time, dip the tomato slices into the beaten eggs, letting the excess drip off, then coat with the matzah meal, pressing it into the surface. Place the crumbed tomatoes on waxed paper-lined baking sheets.

In a large heavy skillet (cast iron is ideal), heat half the oil over medium heat. Add a layer of tomatoes and fry, turning once, until browned and crisp, 6 to 8 minutes. Drain on paper towels. Repeat with the remaining tomato slices, adding additional oil as needed. Serve hot.

Makes 4 to 6 servings.

Mildred Lubritz Covert, New Orleans, Louisiana. ìHow much more southern can a Jewish hostess get? Ms. Covert asks.

Calendar

September 2012

Saturday 1

Shabbat Limmud: BIC. With Rabbi Dobrusin. 9 a.m.

Shabbat services: *See listing at end of calendar.*

Sunday 2

T**anya–Jewish Mysticism: Chabad**. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. at Chabad House. *Every Sunday.*

Beth Israel Fair: BIC. 11:30 a.m.

Tuesday 4

Bible Class: JCC. WCC Extension class with instructor Liz Fried. 10 a.m.–noon. *Tuesdays.*

Yidish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

SPICE: JCC Seniors. Energy Exercise with Maria Farquhar, $4per session or 3 sessions for $10, 11 a.m.; Dairy Lunch Buffet, $3/for adults over age 60, Noon. Mah-Jongg, 1 p.m.

Staff Orientation: BIC BIRS. 6 p.m.

Tea and Torah—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. *Every Tuesday*.

Wednesday 5

Men's Lunch and Learn: BIC. Noon.

Thursday 6

SPICE: JCC Seniors. Current Events with Heather Dombey, 10 a.m. Energy Exercise with Maria Farquhar, $4 per session or 3 sessions for $10, 11 a.m. Dairy Lunch Buffet, $3/for adults over age 60, Noon.

Lunch and Monthly Birthday Celebration: JCC Seniors. $3/lunch. Free with birthday coupon. 12:30 p.m.

Presentation: JCC Seniors. Brian Klaus of AATA will speak about "Transportation Options of Older Adults in Washtenaw County." 1 p.m.

Israeli Dancing: JCC. With Laura and Amnon Steiner. Easy session from 7:30–8:30 p.m. Intermediate session from 8:30–9:30 p.m. $5. Free for students and children. *Thursdays.*

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

Friday 7

Tot Shabbat: JCC. 11:30 a.m.–12:30 p.m. *Ongoing.*

Yiddish Open House: JCC. 1:30–3 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat for ages 5 and under at 5:30 p.m. Tot and Sukkat Shalom dinner at 6:00 p.m. Adult Shabbat Dinner–Brotherhood BBQ at 6 p.m. Shira and Sukkat Shalom for ages 5 through 10 at 6:30 p.m. Popsicle Oneg follows. Prospective Member Shabbat Service at 7:30 p.m.

Friday evening services: *See listing end of calendar.*

Saturday 8

Torah Study with Rabbi: TBE. 8:50 a.m.

Chapel Service: TBE. 10:00 a.m.

Learner's Service: AARH. First of nine monthly sessions held at the JCC and led by rabbinic intern Aura Ahuvia who will guide participants through the historical, geographical and political traditions of the Saturday morning service. For information, visit www.aarecon.org or call 445-1910. 10–12:30 p.m.

Mini-Minyan: BIC. For K–2nd Grade. 11 a.m.

Kehillat Shabbat: BIC. For 3rd–5th Grade. 11 a.m.

Tot Shabbat: BIC. 11:15 a.m.

Study Session, Havdalah, S'lichot-Days of Awesome with Kol Halev: TBE. 8 – 10 p.m.

Selichot Program and Service: BIC. With Rabbi Dobrusin and Sandor Slomovits at 9 p.m. Service at 10:45 p.m.

Selichot Service: Chabad. Led by Cantor Rabbi Polter of oak Park. 1:30 a.m.

Shabbat services: *See listing at end of calendar.*

Sunday 9

Planning Meeting: BIC Men's Club. 9:30 a.m.

Prep Class for Interfaith Families: TBE. Mighty Good Coffee, 217 North Main Street, Ann Arbor. Babysitting available. RSVP to Julie Haines at jhaines @templebethemeth.org or call 665-4744. 10 a.m. – 12:30 p.m.

"Bagels and Grits–In Mom's Kitchen Down South:" Ann Arbor ORT. Fall brunch at the home of Sue Adler featuring food from Southern United States. Keynote speaker Rabbi Robert Levy will share tales from his recent biking tour of Jewish congregations in the South. $10/donation. Rides available if needed. RSVP to Nancy Karp at nskarp@umich.edu. 10:30–Noon.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. *Every Sunday.*

"What Makes a Good Leader?" JCC. New Teen Leadership Council will host leadership training co-facilitated by Lori Roddy of the Neutral Zone, along with Shoshana Jackson and Rachael Hoffenblum of the JCC. Topics will include leadership styles and what it means to be a leader in one's own community. RSVP to rachaelhoffenblum@jccfed.org or phone 971-0990. At the JCC from 2–5 p.m.

Zumba: JCC. With Karen Silverman. $5. Sundays, Mondays, Wednesdays and Fridays from 9–11 a.m. and Tuesdays from 6–7 p.m.

Adult Hebrew 102: BIC. First class of term. 7 p.m.

Monday 10

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email **andre@jfsannarbor.org.** *Ongoing.*

Callanetics: JCC. With instructor Diane Dahl. $10/member; $12/non-member. 9:30–10:30 a.m. *Tuesdays and Thursdays.*

Monday Art Class: JCC. With Barbara Anderson. $35/per semester. No class 9/17; 10/1 and 10/8. 10 a.m.–2 p.m. *Mondays.*

Adult Hebrew B-202: BIC. First class of the term. 5:15 p.m.

Adult Hebrew C-203: BIC. First class of the term. 7 p.m.

Women's Torah Study: TBE. 7–8:30 p.m.

Adult Hebrew C-204: BIC. First class of the term. 8 p.m.

Tuesday 11

Yidish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

Family Fun Night: JCC Early Childhood Center. For ECC children and their families who will celebrate at this yearly event with pizza, ice cream, bouncers and a special performance by Gemini. $15/family. For information or to RSVP, phone 971-0990. 6–8 p.m.

SPICE: JCC Seniors. Energy Exercise with Maria Farquhar, $4per session or 3 sessions for $10, 11 a.m.; Dairy Lunch Buffet, $3/for adults over age 60, Noon.

Hebrew 300: TBE. 6:15 – 7:15 p.m.

Hebrew 100: TBE. 7:15 – 8:15 p.m.

Tea and Torah—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. *Every Tuesday*.

Wednesday 12

Lunch and Learn: BIC. Noon.

Adult Hebrew B-201: BIC. First class of the term. 2 p.m.

Hebrew 200: TBE. 6:30 – 7:30 p.m.

Adult Hebrew C-201: BIC. First class of the term. 7 p.m.

"Knead a New Twist for the New Year:" Jewish Women's Circle. Hands-on challah baking with Wendy Sadler at the home of Esther Goldstein. $10/donation. Space is limited. RSVP to esther@jewmich.com. 7:15 p.m.

Men's Torah Study: TBE. 7:30 p.m.

Adult Hebrew C-202: BIC. First class of the term. 8 p.m.

Thursday 13

SPICE: JCC Seniors. Current Events with Heather Dombey, 10 a.m. Energy Exercise with Maria Farquhar, $4 per session or 3 sessions for $10, 11 a.m. Dairy Lunch Buffet, $3/for adults over age 60, Noon.

Presentation: JCC Seniors. A representative from the University of Michigan Depression Center will speak about "Depression after 60: Prevention, Diagnosis and Treatment. 1 p.m.

Cooking Class: JCC. Learn to bake Israeli-style Honey Cake with Nika Bareket. $10/members; $15/non-members. 7–8:30 p.m.

Adult Hebrew C-201: BIC. First class of the term. 7 p.m.

Adult Hebrew C-202: BIC. First class of the term. 8 p.m.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

Friday 14

Tot Shabbat: JCC. 11:30 a.m.–12:30 p.m. *Ongoing.*

Yiddish Open House: JCC. 1:30–3 p.m.

Class: "The Birth and Growth of the American Musical:" JCC. With Barbara Mackey. $40. 2–4 p.m. *Fridays.*

Shabbat in the Park: BIC. 6 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat for ages 5 and under at 5:30 p.m. Tot and Sukkat Shalom dinner at 6:00 p.m. Shalom Dinner at 6:30 p.m. Popsicle Oneg follows. Shabbat Service at 7:30 p.m.

Friday evening services: *See listing at of calendar.*

Saturday 15

Torah Study with Rabbi: TBE. 8:50–9:30 a.m.

Shabbat Limmud: BIC. 9 a.m.

Chapel Service: TBE. 10–11 a.m.

Morning Services: AARH. Interactive community service held at the JCC featuring music, singing, modern English readings alongside traditional prayers and thought-provoking Torah discussion, led by rabbinic intern Aura Ahuvia. For information, visit aarecon.org or phone 445-1910. 10 a.m.–noon.

Shabbat services: *See listing at end of calendar.*

Sunday 16

TanyañJewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. Every Sunday

See Holiday Schedule, page 2, for complete listing of Erev Rosh Hashanah services.

Monday 17

See Holiday Schedule, page 2, for complete listing of Rosh Hashanah services.

Tuesday 18

See Holiday Schedule, page 2, for complete listing of Second Day of Rosh Hashanah services.

Hebrew 300: TBE. 6:15ñ7:15 p.m.

Hebrew 100: TBE. 7:15ñ8:15 p.m.

Wednesday 19

Hebrew 200: TBE. 6:30–7:30 p.m.

Thursday 20

"Jewish/Muslim Interpenetrations and Interdependencies:" Frankel Center for Judaic Studies. Presented by Frankel Fellow Ranen Omer-Sherman. University of Michigan, 202 South Thayer Street, Room 2022. Noon.

SPICE: JCC Seniors. Current Events with Heather Dombey, 10 a.m. Energy Exercise with Maria Farquhar, $4 per session or 3 sessions for $10, 11 a.m. Dairy Lunch Buffet, $3/for adults over age 60, Noon.

Presentation: JCC Seniors. Paul Donn will share "Highlights of Antarctica." 1 p.m.

Stretch and Kvetch Yoga: JCC. With instructor Natalie Berry. $55/members; $65/non-membrs. 6–7 p.m. *Thursdays*

Thirsty Third Thursday: BIC Men's Club. 7:30 p.m.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

Friday 21

Tot Shabbat: JCC. 11:30 a.m.–12:30 p.m. *Ongoing.*

Yiddish Open House: JCC. 1:30–3 p.m.

Shabbat Services for Young Families: TBE. Tot

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Kol Nidre: Tuesday, September 25, 7:00pm
Yom Kippur: Wednesday, September 26, 2:00pm
Break-the-Fast: Wednesday, September 26, 6:30pm
Childcare provided

High Holiday observances* will be held at the Jewish Community Center at 2935 Birch Hollow Drive in Ann Arbor, MI.
* Tashlich will be at Island Park

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The Jean & Samuel Frankel Center for Judaic Studies and The Frankel Institute for Advanced Judaic Studies September and October, 2012

September 20, 12 noon
Ranen Omer-Sherman, Frankel Fellow
"Jewish/Muslim Interpenetrations & Interdependencies"
202 South Thayer Street, Room 2022

September 27, 12 noon
Lois Dubin, Frankel Fellow
"One Jewish Woman, Two Husbands, Three Laws: The Making of Civil Marriage and Divorce in a Revolutionary Age"
202 South Thayer Street, Room 2022

October 10, 4 pm
Lev Raphael, Author of *My Germany*
"Breaking the Jewish Taboo on Germany"
202 South Thayer Street, Room 2022

October 11, 12 noon
Jonathan Freedman, Frankel Fellow
"Transformations of a Jewish Princess: Salome and the Remaking of the Jewish Woman's Body from Sarah Bernhardt Through Betty Boop"
202 South Thayer Street, Room 2022

October 17, 7 pm (6:30 Reception)
"Jews & Higher Education in the U.S.: Intellectual Assimilation & Its Discontents" (panel with Daniel Horowitz, Smith; Kirsten Fermaglich, MSU; and Deborah Dash Moore, U-M)
915 E. Washington Street
Rackham, Assembly Hall

October 18, 4 pm
David Fishman, JTS
"The First Holocaust Museum: The Jewish Museum in Vilnius/Vilna, 1944-1949"
915 E. Washington Street
Rackham, East Conference Room

October 25, 12 noon
Tatjana Lichtenstein, Frankel Fellow
"Making Jews at Home: Zionism As a Strategy of Integration in Interwar Czechoslovakia"
202 South Thayer Street, Room 2022

November 15, 12 noon
Andrea Siegel, Frankel Fellow
"What Can Poetry and Literature Teach New Mothers? Health Promotion and the Early Arab-Zionist Conflict"
202 South Thayer Street, Room 2022

Jean & Samuel Frankel Center for Judaic Studies

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SAVE THE DATE

November 18, 2012
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Join JFS for its International Thanksgiving and Citizenship Fair. There is no charge to participate. Please RSVP to reserve your place.

April 21, 2013

Join JFS for its 20th Anniversary Gala. Details to follow.

For more information on both events, visit www.jfsannarbor.org or contact Cindy Klein at cindyk@jfsannarbor.org or 734-769-0209.

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Calendar

Shabbat for ages 5 and under at 5:30 p.m. Tot and Sukkat Shalom dinner at 6:00 p.m. Shira and Sukkat Shalom for ages 5 through 10 at 6:30 p.m. Popsicle Oneg follows. New Member Shabbat Service at 7:30 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 22

Torah Study with Rabbi: TBE. 8:50–9:30 a.m.

Tot Shabbat: BIC. 11:15 a.m.

Shabbat services: *See listing at end of calendar.*

Sunday 23

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. *Every Sunday.*

June Hike: Jewish Hikers Of Michigan. Depart from Furstenburg Park. For more information or to be added to the JHOM email list, contact Eli Avny at jewishhikers@gmail.com or by phone at 883-9522 or email Rabbi Lisa Delson ldelson@templebethemeth.org or by phone at 665-4744.. 11 a.m.– 1 p.m.

Kever Avot Service: TBE and BIC. Thirty-minute service held outdoors at Arborcrest Cemetery, 2521 Glazier Way. For anyone to remember the deceased, not only those buried at Arborcrest. 12:30–1:30 p.m.

Monday 24

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

Film Discussion Class: JCC. With instructor Russ Collins and facilitator Bernie Banet. $70/members; $85/non-members. 7–8:30 p.m. *Mondays*

Tuesday 25

Yidish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beansterís Café, ground floor of UM Michigan League. For information, call 936-2367.

SPICE: JCC Seniors. Energy Exercise with Maria Farquhar, $4per session or 3 sessions for $10, 11 a.m.; Dairy Lunch Buffet, $3/for adults over age 60, Noon.

See Holiday Schedule, page 2, for complete listing of Erev Yom Kippur services.

Wednesday 26

See Holiday Schedule, page 2, for complete listing of Yom Kippur services.

Break-the-Fast: TBE TNT. Twenties and Thirties Group hosts a break-the-fast at Pizza House on Church Street. RSVP to Rabbi Delson at ldelson@templebethemeth.org 8ñ10 p.m.

Thursday 27

"One Jewish Women, Two Husbands, Three Laws: The Making of Civil Marriage and Divorce in a Revolutionary Age:" Frankel Center for Judaic Studies. Presented by Frankel Fellow Lois Dubin. University of Michigan Frankel Center, 202 South Thayer Street, Room 2022. Noon.

SPICE: JCC Seniors. Current Events with Heather Dombey, 10 a.m. Energy Exercise with Maria Farquhar, $4 per session or 3 sessions for $10, 11 a.m. Dairy Lunch Buffet, $3/for adults over age 60, Noon.

Concert: JCC Seniors. Performance by pianist Ruth Zitomer. 1–2 p.m.

Community Lulav-Making Event: Chabad. Annual community event to put together and make the Lulav and its species and to view a video. 6:30 p.m.

Friday 28

Tot Shabbat: JCC. 11:30 a.m.–12:30 p.m. *Ongoing.*

Yiddish Open House: JCC. 1:30–3 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat for ages 5 and under at 5:30 p.m. Tot and Sukkat Shalom dinner at 6:00 p.m. Shira and Sukkat Shalom for ages 5 through 10 at 6:30 p.m. Popsicle Oneg follows. Shabbat Service at 7:30 p.m.

Fourth Friday Shabbat Service: AARH. Musical Kabbalat Shabbat services held at the JCC and open to all. Led by rabbinic intern Aura Ahuvia. Services followed by vegetarian potluck dinner. Pizza for children before services at 6 p.m. Childcare provided during services. Reservations preferred. Contact Jennifer Cohen at www.aarecon.org/contact-us or phone 445-1910. 6–10 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 29

Torah Study with Rabbi: TBE. 8:50–9:30 a.m.

Shabbat Limmud: BIC. 9 a.m.

Chapel Service: TBE. 10–11 a.m.

Shabbat services: *See listing at end calendar.*

Sunday 30

Gan Katan: BIC. 10 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. *Every Sunday.*

Sukkarnival: JCC. Admission includes 2 food/game tickets for individuals or 6 food/game tickets per household. $5/members; $10/non-members. $15/household members; $20/household non-members. Noon–3 p.m.

Sukkot Picnic and Sukkah Decorating: TBE. Pizza dinner and salad bar. $5/adults; $2/children. Pre-pay at http://secure.templebethemeth.org. 6–8 p.m.

Weekly Friday night Shabbat services

Shabbat Service: AAOM. Services held at UM Hillel. Call 994-9258 in advance to confirm time.

Shabbat Service: BIC. 6 p.m.

Shabbat Service: TBE. Tot Shabbat at 5:30 p.m., followed by tot dinner. Sukkat Shalom service at 6:30 p.m. for "tot grads," preceded by dinner. Shira at 6:30 p.m. Oneg for Tot and Sukkat Shalom families at 7 p.m. Traditional Service at 7:30 p.m. Once a month Middle School Service at 7:30 p.m. For information, call 665-4744.

Shabbat Service: Ann Arbor Reconstructionist Havurah. 6:15 p.m. at the JCC the last Friday each month. Musical Shabbat service followed by vegetarian potluck. Pizza nosh for the kids at 6:00 p.m. Childcare provided during the service. All are welcome to attend. For information, call 975-6527, email mamacohen@comcast.net, or visit www.aarecon.org.

Shabbat Service: Chabad. Begins at candle-lighting time. Home hospitality available for Shabbat meals and Jewish holidays. Call 995-3276 in advance.

continurd on page 38

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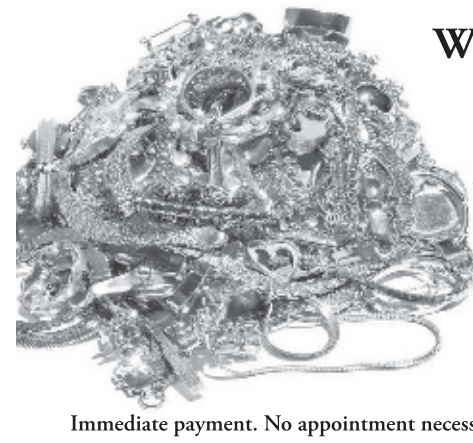
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Calendar

Weekly Shabbat services

Shabbat Services: AAOM. Morning service, 9:30 a.m. Evening service, 35 minutes before sunset. Call 662-5805 for information. Mincha/Ma'ariv with Seudah Shlisheet and Dvar Torah every week. Torah topics and a bite to eat. Discussions led by Rabbi Rod Glogower and other local scholars. Home hospitality available for Shabbat meals. UM Hillel.

Shabbat Services: BIC. 9:30 a.m. Morning childcare from 10 a.m.–12:15 p.m.

Shabbat Services: AA Reconstructionist Havurah. Learners' Service held first or second Saturday each month at the JCC from 10 a.m.–noon. Discussion-based format with changing topics, focusing on historical, geographical, and political traditions of different parts of traditional service each month. For info, email info@aarecon.org or call 913-9705 or visit www.aarecon.org.

Shabbat Services: Chabad. Morning services at 9:45 a.m. Afternoon services 45 minutes before sundown.

Shabbat Services: Pardes Hannah. Generally meets the 2nd and 4th Saturdays of each month. Call 663-4039 for more information. 10 a.m. Led by Rabbi Elliot Ginsburg.

Shabbat Services: TBE. Torah Study with Rabbi Levy at 8:50 a.m. Morning Minyan with Rabbi Delson and lay leaders at 9:30 a.m. Sanctuary Service at 10 a.m. most weeks. Call the office at 665-4744 or consult website at www.templebethemeth.org for service details.

Home Hospitality for Shabbat and Holiday Meals: AAOM. Call 662-5805 in advance.

Home Hospitality and Meals: Chabad. Every Shabbat and Holiday. Call 995-3276 in advance.

Phone numbers and addresses of frequently listed organizations :

Ann Arbor Orthodox Minyan (AAOM)
1429 Hill Street 994-5822

Ann Arbor Reconstructionist Havurah (AARH)
P.O. Box 7451, Ann Arbor 913-9705

Beth Israel Congregation (BIC)
2000 Washtenaw Ave. 665-9897

Chabad House
715 Hill Street 995-3276

EMU Hillel
965 Washtenaw Ave., Ypsilanti 482-0456

Jewish Community Center (JCC)
2935 Birch Hollow Drive 971-0990

Jewish Cultural Society (JCS)
2935 Birch Hollow Drive 975-9872

Jewish Family Services (JFS)
2245 South State Street 769-0209

Jewish Federation
2939 Birch Hollow Drive 677-0100

Pardes Hannah
2010 Washtenaw Ave. 761-5324

Temple Beth Emeth (TBE)
2309 Packard Road 665-4744

UM Hillel
1429 Hill Street 769-0500

Shabbat Candlelighting

September 7	7:40 p.m.
September 14	7:28 p.m.
September 21	7:16 p.m.
September 28	7:03 p.m.

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Yom Kippur

On Yom Kippur, secular Israelis pray with modern songs and bike on open roads

By Ben Sales

TEL AVIV (JTA) — With its lively beaches, all-night clubs and restaurants serving ham and shrimp, Tel Aviv is a city known more for its Speedos than its spirituality.

And while the Orthodox may spend Yom Kippur praying in synagogues, secular Jews are more likely to spend the Day of Atonement watching videos and biking through the city's empty streets.

Options are opening up across the city and the country for non-Orthodox Jews seeking a meaningful way to observe the holiest day on the Jewish calendar.

Secular Israelis who attend synagogue usually go for Kol Nidre on Yom Kippur eve or Neilah, the holiday's closing service. But the services are rarely meaningful to Jews who hardly ever enter a synagogue during the rest of the year, says Eran Baruch, head of Bina, a secular Tel Aviv yeshiva.

"Most young people usually don't feel connected, don't know how to pray," he said. "They usually have some alienation to what's going on."

Bina has been countering that alienation since its 1996 founding by crafting a Judaism with prayers, texts and values that secular Jews can appreciate. On Yom Kippur eve this year, the yeshiva will host study sessions, discussions and a rooftop service that Baruch says will attract 400 people.

The service will feature some classic selections from the prayer book, such as the Kol Nidre prayer. But the service cum study session also will include recent texts, such as poems by Israeli poet Yehuda Amichai or American Jewish musician Leonard Cohen's song "Who by Fire," which is inspired by U'netaneh Tokef, a High Holidays prayer that describes the process and consequences of divine judgment.

The service also will include an opportunity for personal confession; Bina will hold confessional services the following day and night focusing on community and nation.

Yom Kippur lacks an element of national heroism central to such holidays as Chanukah and Purim, which many secular Israelis observe. But while Bina does not ask its students to fast or perform any particular rituals, Baruch says the ideas of self-improvement and forgiveness should resonate with everyone.

"There are many traditional texts that ask very deep questions -- Job, Jonah and Ecclesiastes," he said. In its study sessions, Bina's students also will read Abraham Joshua Heschel and the diary of Hannah Senesh, a Jewish paratrooper killed by allies of the Nazis.

The Jerusalem-based organization Elul also aims to engage nonreligious Jews in Yom Kippur by fostering dialogues and discussions between secular and religious Israelis. Like Bina, Elul will hold study sessions mixing traditional and religious texts leading up to the holiday, although it will be closed on Yom Kippur itself.

Roni Yavin, Elul's executive director, says that most secular Israelis observe the holiday, although their Yom Kippur may not include prayer or ritual.

"They will celebrate Yom Kippur by reading books, by meeting friends, by having a study session," she said. "It's a meaningful day for study, for thinking about identity, for thinking about what happened this year, what I want for next year."

Yavin says that since 1973, the day also has become an opportunity for Israelis to commemorate the Yom Kippur War.

Secular Tel Aviv residents also may attend a Yom Kippur yoga session (white clothes and a bottle of water recommended), while a learner's service will take place in nearby Herzliya. A blurb about the service advertises that it will not have assigned seating for regular worshipers, "which alienates secular Jews."

After the holiday, Tel Aviv residents may choose from a break fast with several options — a 1970s-themed party, a stand-up comedy show or a restaurant that is advertising an 11-pound steak — to share with five people.

The most popular Tel Aviv-area activity remains bicycling. Tel Aviv bans private vehicles from the road on the holiday, meaning that the city's streets and even its highways fill with cyclists.

"I have quality time with my family," said Charlie Anstiss, 61, a non-Jew who moved to Israel in 1983.

Anstiss, who lives north of Tel Aviv, has cycled competitively here. He used to ride 70 miles up the Mediterranean coast on Yom Kippur, but now he takes a shorter trip with his children and grandchildren.

"When you get to the city center, you have to be very careful because all the kids are on the road," he said. "I don't know why their parents let them out. It's quite dangerous." ■

Songs of Perkei Avot, continued from page 1

a dozen songs from the *Pirkei Avot*, songs that provide a fresh perspective and an added layer of beauty to familiar as well as less celebrated passages from this beloved text.

Rabbi Robert Dobrusin received ordination from the Jewish Theological Seminary of America in 1982 and has served as rabbi of Beth Israel Congregation since 1988. Rabbi Dobrusin has been active in interfaith and community activities and has been a faculty member for Elderhostel programs and other educational series. His writing has appeared in many magazines and journals including *Moment* and *Sh'ma* as well as anthologies of sermons and other rabbinic writings.

Sandor Slomovits, along with his brother, Laszlo, is the co-founder of the nationally acclaimed duo, Gemini. San and Laz have been writing, performing and recording folk music for children and families for nearly forty years. Gemini's recordings, songbooks and video have won numerous awards from, among others, The American Library Association, *Parents' Choice Magazine* and the National Parenting Publications Association. ■

Vitals

Mazel tov

Ari and Ilana Gafni on the birth of their grandson, Matan Aviv, son of Adam and Iris Gafni-Kane.
Ron and Lonnie Sussman on the birth of their grandson, Samuel Joseph, son of Ari and Jaimie Sussman.
Sarajane Winkelman on the birth of her grandson, Jonah Silver, son of David and Angela Silver.
Fran and Jack Weinstein, on the birth of their grandson, Simon Noah Weinstein, born on April 28, to Ben and Laura Weinstein.
Sharon and Chuck Newman and Dorothy Newman, on the marriage of their daughter and granddaughter, Shaina, to Danny Ashare on May 19.
Sharon and Mark Weiner, on the birth of their daughter, Leah Rose Weiner, born on May 22.
Jessica and Jake Kander on the birth of their son, and Noreen and Ray DeYoung on the birth of their grandson, Jude Dylan Kander, born on May 31.
Gretta Spier and Jon Rubin, on the marriage of their son, Josh, to Melissa Runstrom in June 2.
Lisa and Max Perschke, on the birth of their grandson, Maximus Obediah Perschke, born on June 21, to Eric and Jessica Perschke.
Emily and Jerry Miller, on the birth of their grandson, Jacob Levi Miller, born on July 4, to Gabe and April Miller.
Lindsey Williams on her bat mitzvah, August 25.
Molly Keen on her bat mitzvah, September 22.

Condolences

Robert Blumenthal on the death of his mother, Doris Ceren Blumenthal, May 1.
Stephen Feinberg on the death of his mother, Lillian Feinberg, May 11.
Jayne Harary on the death of her sister, Rose Sankary.
The family of Lisa Marmor on her death, June 12.
Joel Saper and Elaine Saper on the death of their mother, Jeanette Saper, June 11.
Nissa Reichenbach on the death of her friend, Cecily Legg, April 30.
Amy Meltzer on the death of her mother, Sally Meltzer, May 16.
Jane Kaufer on the death of her brother, Leonard J. Matlin, May 19.
Natalie Iglewicz on the death of her mother, Franka Iglewicz, May 22.
Aura Ahuvia on the death of her father, Robert Bartfeld, May 25.
Tamar Springer on the death of her father, James Springer, June 1.
Mark Orringer on the death of his mother, Alta Orringer, June 5.
Pauline Reisne on the death of her husband, Mark Bernhard, June 24.
Patty Benson on the death of her father, Elmer Benson, June 25.
Jonathan Levine on the death of his mother, Roae Aronowitz Levin, June 26.
Ned Kirsch on the death of his mother, Sarah Kirsch, June 28.
Kathi Cohen on the death of her father, Siebert Mohr, June Mazel tov
Ari and Ilana Gafni on the birth of their grandson, Matan Aviv, son of Adam and Iris Gafni-Kane.
Ron and Lonnie Sussman on the birth of their grandson, Samuel Joseph, son of Ari and Jaimie Sussman.
Sarajane Winkelman on the birth of her grandson, Jonah Silver, son of David and Angela Silver.
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- Honey
- Softened butter
In a bowl, beat together equal amounts of honey and softened butter. Beat together vigorously until well blended. Refrigerate and enjoy!
(734) 572-0060 • (734) 434-3673

Best wishes for a healthy, happy and sweet New Year
לשנה טובה תכתבו ותחתמו
from the staff of the Washtenaw Jewish News

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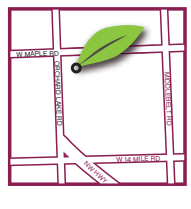
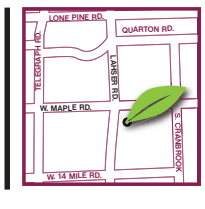


Plum Market West Bloomfield LIQUOR
6565 Orchard Lake Road
Tel 248.626.7000

Located at the Southeast corner of Orchard Lake & Maple Roads in the Old Orchard Plaza



Plum Market Bloomfield
3675 West Maple Road
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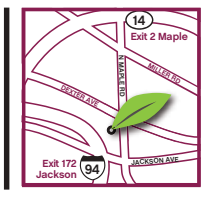
Located at the Southeast corner of Maple & Lahser Roads in the Bloomfield Commons Shopping Plaza



Plum Market Ann Arbor
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